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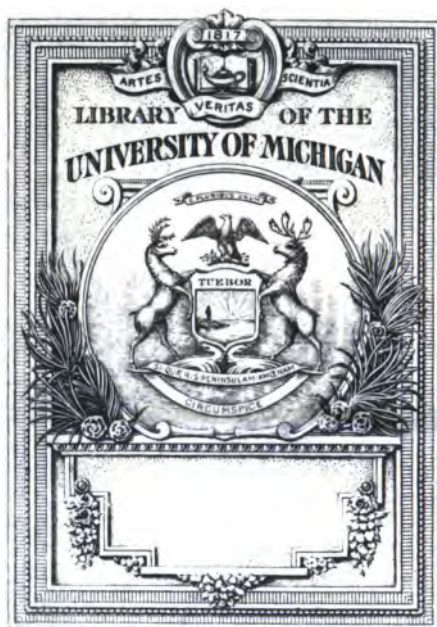
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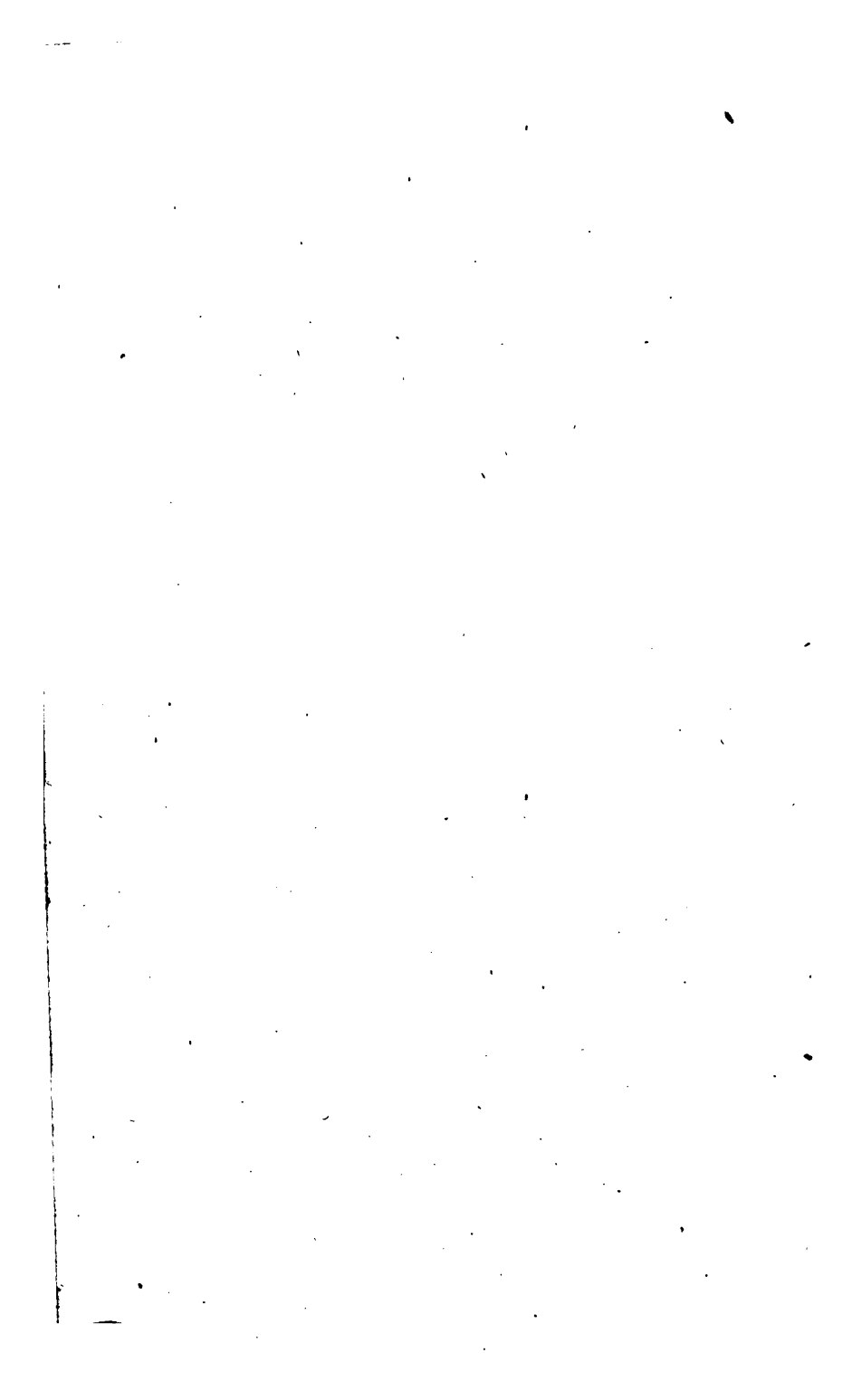
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Butler, Samuel

HUDIBRAS, IN THREE PARTS.

Written in the Time of
THE LATE WARS:
Corrected and Amended.

WITH
LARGE ANNOTATIONS,
AND A PREFACE.

To this EDITION are added,
CRITICAL, HISTORICAL and EXPLANATORY
NOTES,

By Way of Supplement, not in any former EDITION.

By ZACHARY GREY, LL.D.

To the Whole is prefixed,
A DISSERTATION upon BURLESQUE POETRY.

By the late LEARNED, and INGENIOUS

MONTAGU BACON, Esq;

And an APPENDIX;

In which is a TRANSLATION of Part of the First CANTO
of the First Book into *Latin DOGGREL*.

*Si quid novisti rectius istis,
Candidus imperti: Si non, bis utere mecum.*

HORAT.

Adorned with a new Set of Cuts.

VOL. II.

DUBLIN:

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HUDIBRAS.

The ARGUMENT of THE THIRD CANTO.

*The Knight, with various Doubts passeth,
To win the Lady goes in Quest
Of Sidrophel, the Rosy-Crucian,
To know the Destinies Resolution;
With whom b'ing met, they both chop Logick,
About the Science Astrologick;
Till falling from Dispute to Fight,
The Copj'rer's worsted by the Knight.*

CANTO III.

DOUBTLESS the Pleasure is as great
Of being cheated, as to cheat;

This whole *Canto* is design'd to expose *Astrologers*, *Fortune-Tellers*, and *Conjurers*. In Banter of whom, Dr. James Young, (in his Tract, intitled, *Sidrophel Vapulans*, &c. 1699. p. 35.) informs us, "That in the Pontificate of some such holy Father as Gregory the Seventh, a Lover of the *Black Art*; one of the *Tribe* craved of his Holiness, a *Protector*, or *Patron-Saint* for *Astrologers*, like as other Arts had: The good *Pontiff* willing to oblige a Faculty he lov'd well, gave him the Choice of all in *Saint Peter's*. The humble Servant of *Urania*, depending upon the Direction of good Stars, to a good Angel, went to the choice *Hoodwinkt*, and groping among the Images, the first he laid Hand on was that of the *Devil* in Combat with *Saint Michael*; had he chosen with his Eyes open, he could not have met with a better Protector for so Diabolical an Art."

'Twas a Custom in *Alexandria* formerly, for *Astrologers* to pay a certain Tribute, which they call'd *Fool's-Pence*, because it was taken from the Gains which *Astrologers* made by their own ingenious Folly, and credulous Dotage of their Admirers. [*Turkish Spy*, vol. 8. book 4. chap. 10.] See *Judicial Astrology*, exposed by *Cervantes*, *Don Quixote*. Vol. 3. chap. 25.

- As Lookers-on feel most Delight,
 That least perceive a *Jugler's* Slight;
 5 And still the less they understand,
 The more th' admire his Slight of Hand.
 Some with a Noise, and greasy Light,
 Are snapt, as Men catch *Larks* by Night,
 Ensnar'd and hamper'd by the *Soul*,
 10 As Nooses by the *Legs* catch *Fowl*.
 Some with a *Med'cine*, and *Receipt*,
 Are drawn to nibble at the *Bait*;
 And tho' it be a two-foot *Trout*,
 'Tis with a single Hair pull'd out,
 15 Others believe no Voice t' an *Organ*
 So sweet as *Lawyer's* in his *Bar-gown*;
 Until with subtle Cobweb-cheats,
 Th' are catch'd in knotted *Law*, like *Nets*:
 In which, when once they are imbrangled,
 20 The more they stir, the more they're tangled;
 And while their *Purses* can dispute,
 There's no End of th' immortal Suit.
 Others still gape t' anticipate
 The Cabinet-Designs of *Fate*,
 25 Apply to *Wizards*, to fore-see
 What shall, and what shall never be.
 And as those *Vultures* dor forbode,
 Believe Events prove *bad* or *good*.

† 3, 4. *As Lookers-on feel most Delight,—That least perceive a Jugler's Slight.*] See the Art of *Jugling* exposed. *Scot's Discovery of Witchcraft*, book 13. chap. 22 to 34 inclusive.

† 8. *Are snapt, as Men catch Larks by Night.*] By the *Low-Bell*. See *Bailey's Dictionary*.

† 25. *Apply to Wizards &c.*] *Run after*, in the Editions of 1664.

† 27. *And as those Vultures do forbode.*] Alluding to the Opinion, that *Vultures* repair beforehand, to the Place where Battles will be fought. Of this Opinion *Pliny* seems to be. *Nat. Hist.* lib. 10. cap.

- A Flam more senseless than the Roguery
 30 Of old *Aruspicy* and *Aug'ry*,
 That out of *Garbages* of *Cattle*
 Prefag'd th' Events of *Truce*, or *Battle*;
 From Flight of *Birds*, or *Chickens pecking*,
 Success of great'st *Attempts* would reckon:
 35 Though *Cbeats*, yet more intelligible,
 Than those that with the *Stars* do fribble.
 This *Hudibras* by Proof found true,
 As in due Time and Place we'll shew:
 For he with *Beard* and *Face* made clean,
 40 Being mounted on his *Steed* agen;
 (And *Ralpho* got a Cock-horse too
 Upon his *Beast*, with much ado)
 Advanc'd on for the *Widow's House*,
 T' acquit himself, and pay his *Vows*;

cap. 6. See a Confutation of it, Notes upon *Creech's Lucretius* 1714. vol. 1. p. 366. These Birds of Prey have sometimes devour'd one another. Vide *Chronic. Chronicor. Politic.* lib. 2. p. 115.

†. 29, 30. *A Flam more senseless than the Roguery—Of old Aruspicy and Aug'ry.*] See Dr. Kennet's *Roman Antiquities*, part 2. chap. 3 and 4. *Chronic. Chronicor. Ecclesiastic.* lib. 2. p. 406. See *Judicial Astrology* expos'd, Sir John Maundevile's *Voyage and Travels.* Edit. 1727. p. 199, 200. In the Play, intitled, *Two Noble Kinsmen*, by Fletcher and Shakespear, Act 1. Edit. 1634. p. 2. from the best Authorities both ancient and modern, by Dr. James Young. *Sidrophel Vapulans*, or *Quack Astrologer tof'd in a Blanket*, from p. 20 to 52 inclusive. *Spectator* N^o 105. And *Augury* expos'd, *Scot's Discovery of Witchcraft*, chap. 1. 6, 7, 8, 17, 18, 19, 20.

†. 33, 34. *From Flight of Birds, and Chickens pecking,—Success of great'st Attempts would reckon.*] See the Opinions of the Romans in this Case, Dr. Kennet's *Roman Antiquities*, part 2. chap. 3. and the Folly of such as were of this Opinion expos'd. Ben Johnson's *Masque of Augurs*, vol. 1. p. 88. *Scot's Discovery of Witchcraft*, book 11. p. 193, &c. *Spectator* N^o 7.

†. 35, 36. *Yet more intelligible,—Than those that with the Stars do fribble.*] Gassendus (see his *Vanity of Judiciary Astrology*, p. 106.) calls the whole Art of *Astrology* a mysterious Nothing; a Fiction more vain, than *Vanity* itself.

- 45 When various *Thoughts* began to bustle,
 And with his inward *Man* to juggle,
 He thought what *Danger* might accrue,
 If she should find he swore untrue :
 Or if his *Squire*, or he should fail,
 50 And not be punctual in their *Tale* ;
 It might at once the *Ruin* prove
 Both of his *Honour*, *Faith*, and *Love*.
 But if he should forbear to go,
 She might conclude h' had broke his *Vow* ;
 55 And that he durst not now for *Shame*
 Appear in *Court*, to try his *Claim*.
 This was the *Pen*'worth of his *Thought*,
 To pass *Time*, and uneasy *Trot*.
 Quoth he, in all my past *Adventures*,
 60 I ne'er was set so on the *Tenters* ;
 Or taken tardy with *Dilemma*,
 That ev'ry *Way* I turn, does hem me ;
 And with inextricable *Doubt*,
 Befets my puzzled *Wits* about :
 65 For tho' the *Dame* has been my *Bail*,
 To free me from enchanted *Jail* :
 Yet as a *Dog*, committed close
 For some *Offence*, by chance breaks loose,

γ. 45, 46. *When various Thoughts began to bustle,—And with his inward Man to juggle.*] New Scruples began to spring up in the Knight's Brain: It is correspondent with his Character to be perpetually troubled with Cases of Conscience, and accordingly the Poet has drawn him so from the Beginning to the End of the Poem. (Mr. B.)

γ. 57. *This was the Pen'worth of his Thought.*] The Sum, or Whole of it.

γ. 61. *Or taken tardy with Dilemma.*] An Argument in Logic, consisting of two or more Propositions, so disposed, that deny which you will of them, you will be press'd; and grant which you will of them, the Conclusion will involve you in Difficulties, not easy to be got over.

- And quits his *Clog* ; but all in vain,
 70 He still draws after him his *Chain* :
 So though my *Ankle* she has quitted,
 My *Heart* continues still committed ;
 And like a *bail'd* and *main-prix'd* *Lover*,
 Altho' at large, I am bound over.
- 75 And when I shall appear in *Court*,
 To plead my *Cause*, and answer for't,
 Unless the Judge do partial prove,
 What will become of *Me* and *Love* ?
 For if in our Account we vary,
 80 Or but in Circumstance miscarry ;
 Or if she put me to strict Proof,
 And make me pull my *Doublat* off,
 To shew, by evident Record,
 Writ on my Skin, I've kept my Word,
- 85 How can I e'er expect to have her,
 Having demurr'd unto her Favour ?
 But *Faith*, and *Love*, and *Honour* lost,
 Shall be reduc'd t' a *Knight o' th' Post* ?
 Beside, that *stripping* may prevent
- 90 What I'm to prove by *Argument* ;
 And justify I have a *Tail*,
 And that Way too, my *Proof* may fail,
 Oh ! that I cou'd enucleate,
 And solve the *Problems* of my *Fate* ;

†. 73. *And like a bail'd and main-prix'd Lover.*] Alluding to his being freed from the Stocks by his Mistress. See *Bail* and *Main-prize*, *Jacob's Law-Dictionary*.

†. 88. ——— *Knight o' th' Post.*] One who for Hire will swear before a Magistrate, or in a Court of Judicature, whatsoever you would have him. See *Baily's Dictionary*, folio edit.

†. 95. *Or find by Necromantick Art.*] Necromancy was an Art or Act of Communicating with Devils, and doing surprizing Feats by their Assistance: ad particularly by calling up the Dead. See a

- 95 Or find by *Necromantick Art*,
 How far the *Deft' nies* take my Part;
 For if I were not more than certain
 To *win*, and *wear* her, and her *Fortune*,
 I'd go no farther in this *Courtship*,
 100 To hazard *Soul*, *Estate*, and *Worship*;
 For though an *Oath* obliges not,
 Where any thing is to be got,
 (As thou hast prov'd) yet 'tis *profane*,
 And *sinful*, when Men *swear* in *vain*.
 105 Quoth *Ralph*, Not far from hence doth dwell
 A cunning Man, hight *Sidrophel*,

remarkable Instance in the famed Romance of *Heliodorus* Bishop of *Tricca*, *Æthiopicor.* lib. 6. p. 300, &c. edit. *Lugduni* 1611.

†. 96. *How far the Deft' nies take my Part.*] Of all the Scruples and Qualms of Conscience that have hitherto perplex'd our Knight, it must be confess'd, that these with which he is now assaulted are the most rational, and best grounded: His Fears are just, and his Arguments unanswerable; and the *Dilemma* with which he is incumber'd, makes him naturally wish, that all his Doubts were remov'd by a Prognostication of his future Fortune. *Ralpho* understanding the Knight's Mind, takes this Opportunity to mention *Sidrophel*, who from this Occasion is happily introduced into the Poem. (Mr. B.)

†. 103, 104. — *Yet 'tis profane, — And sinful when Men swear in vain.*] These wretched Hypocrites, tho' Perjury was with them a venial Sin, when it serv'd their Purpose, as appears from the foregoing Cantō; and indeed from all the impartial Historians of those Times. Yet to carry an outward Face of Religion, they were very punctual in the Punishment of *profane* and *common Swearing*: And according to Sir Robert Howard [*Committee*, &c. act. 2. sc. 1. p. 53.] were more severe in the Punishment of *Swearing*, than *Cursing*: For when *Teague* was punish'd Twelve-pence for an Oath, he ask'd what he should pay for a Curse? They said Six-pence. He then threw down Six-pence, and cursed the *Committee*.

†. 106. *A cunning Man, hight Sidrophel.*] *William Lilly*, the famous *Astrologer* of those Times, who in his yearly *Almanacks* foretold Victories for the Parliament with as much Certainty, as the Preachers did in their Sermons; and all, or most Part of what is ascribed to him either by *Ralpho* or the Poet, the Reader will find verifi'd in his Letter (if we may believe it) wrote by him-
 self

That deals in *Destiny's* dark *Counsels*,
 And sage *Opinions* of the *Moon* falls ;
 To whom all *People*, far and near,
 110 On deep Importances repair ;
 When *Brass* and *Pewter* hap to stray,
 And *Linnen* slinks out of the Way :

self to *Elias Ashmole*, Esq ; and printed a few Years ago for *E. Curl*, *J. Pemberton*, and *W. Taylor*, Bookfellers in *London*. In this Letter or History of his own Life, we find an Account of several of his Predictions, (such as happened to hit right, not such as fail'd) and what Encouragement he had from the Parliament, and others. But when he found that the Authority of Parliament began to sink, and the Power of the Army to increase, he was as ready to predict against the Parliament, as before he was for it ; tho' he began to do so almost too soon for his own Security : For he tells us (p. 69.) that in the Year 1650, he wrote, " That the Parliament (meaning the *Rump*) stood upon a tottering Foundation, and that " the Commonalty and Soldiery would join against them." For this he was taken up by a Messenger, carried before a Committee of Parliament, and shew'd the Words of his *Almanack* : But having Notice before-hand of what was intended against him, he had got that Leaf new printed, and those obnoxious Words left out. So he denied the *Almanack* to be his, and pull'd half a Dozen out of his Pocket, which were without that Passage, and said, this was a spurious Impression, in which some Enemies had put in those Words, in order to ruin him : (Life, p. 70.) In which he was seconded by a Friend in the Committee, who enlarged upon the great Services he had done the Parliament : (Life, p. 71.) Notwithstanding which he was kept a Prisoner in the Messenger's Hand near a Fortnight, and then releas'd. What he had said of the *Rump* was at the Instance of some of *Cromwell's* Party : He lived to the Year 1681, being then near eighty Years of Age, and publish'd predicting *Almanacks* to his Death. He was succeeded by *Henry Coley* (a Taylor by Trade) his *Amanuensis*, (see Life, p. 109.) And after him came *John Partridge*, who, something more than thirty Years ago, was so expos'd and ridicul'd, for his Predictions, by *Isaac Bickerstaff*, Esq ; (see *Tatler*, N^o 1, 39, 118, 124, 216.) I know of no one since, that has publish'd prophetic *Almanacks*, (Dr. B.) See a remarkable Account of *Lilly* in Mr. *Hearne's Life* of Mr. Anthony Wood, p. 505, 506, 507.

Y. 111, 112. When *Brass* and *Pewter* hap to stray,—And *Linnen* slinks out of the Way.] Sir *John Birkenhead* banters *Lilly* upon this Head ; [*Paul's Church-yard*, cent. 1. class. 1. f. 12.] "*Pancirolla Medela*, " a Way to find Things lost by *W. Lilly* ; with a Clavis to " his Book, or the Art of his Art by Mrs. *Mary Frith*."

This

- When *Geese* and *Pullen* are seduc'd,
 And *Sows* of sucking *Pigs* are chows'd ;
 115 When *Cattle* feel Indisposition,
 And need th' Opinion of *Physician* ;
 When *Murrian* reigns in *Hogs* or *Sheep*,
 And *Chickens* languish of the *Pip* ;
 When *Yeast* and outward Means do fail,
 120 And have no Pow'r to work on *Alle* ;
 When *Butter* does refuse to come,
 And *Love* proves *cross* and *humour*some ;

This was an old Pretence, made mention of by *Wierus*, (*De Præfigiis Dæmonum*, lib. 6. cap. 2.) Plerique insuper magi *Pythæon*is spiritu inflati, artem divinandi profitentur, & res perditas quis suffuratus fuerit, aut ubi eæ reconditæ sint, & alia abdita, vel etiam incipitia se manifestare posse jactant. And Mr. *Scot* mentions some of the Charms made Use of to find out a Thief. (*Discovery of Witchcraft*, book 12. chap. 17. p. 260, 261, 262.)

But the most whimsical is the Charm of *Sir John*, or the Priest, to discover the Persons who stole the *Miller's Eels*; in which the Priest was a Party concern'd.

He went into the Pulpit, and with his *Surple*s on his Back, and his *Stole* upon his Neck, he pronounced these Words: (see book 12, p. 265.)

*All you that have stolen the Miller's Eels,
 Laudate Dominum de Cælis,
 And all they [We] that have consented thereto,
 Benedicamus Domino.*

§. 121. When *Butter* does refuse to come.] " When a Country
 " Wench (says Mr. *Selden*, *Table-Talk*, p. 120.) cannot get her
 " Butter to come, she says the Witch is in the Churn." This is
 banter'd by Mr. *Cotton* (*Virgile Travestis*, book 4. p. 117.)

*She call'd to wash, and do you think
 The Water turn'd as black as Ink :
 And that by Chance being charming Day,
 Her Cream most strangely turn'd to Whey.
 This Dido saw, but would by no Means
 Tell her own Sister of the Omens.*

See *Spectator* N^o 117.

Mr. *Scot* (see *Discovery of Witchcraft*, book 12.) observes farther,
 " That when the Country People see that Butter cometh not, then
 " get they out of the suspected Witches House a little Butter,
 " whereof must be made three Balls in the Name of the Holy
 " Trinity ; and so if they be put into the Churn, the Butter will
 " presently come, and the Witchcraft will cease—but if you put
 " a little

Saml Winter 1760

PART II. CANTO III. 11

To him with *Questions*, and with *Urine*,
They for Discov'ry flock, or *Curing*.

125 Quoth *Hudibras*, This *Sidrophel*
I've heard of, and shou'd like it well;
If thou canst prove the *Saints* have Freedom
To go to *Soc'rers* when they need 'em.

"a little Sugar and Soap into the Chermie among the Cream, the Butter will never come."

Mr. *Webster* (see *Display of Witchcraft*, book 12. chap. 21. p. 281.) assigns natural Causes for its not coming, with the Methods to make it come.

†. 122, 123. *And Love proves Cross and humoursome,—To him with Questions and with Urine.*] This is hinted at by Sir Robert Howard, (*Committee-Man*, Act 1. p. 19.) Ruth tells *Arabella* the Heiress, (whom Mr. Day the *Committee-Man* had got into his Custody) "That Mr. and Mrs. Day had sent to Lilly, and his Learning being built upon what People would have him to say, he has told for certain, that *Abel* their Son must have a rich Heiress, and that must be you."

And Lilly confesses, (*History of his Life and Times*, p. 95.) "That many People of the poorer Sort frequented his Lodging, many whereof were so civil, that when they brought Waters, viz. Urines from infected People, (in 1665) they would stand at a Distance.

†. 127, 128. *If thou canst prove the Saints have Freedom,—To go to Soc'rers when they need 'em.*] See *Don Quixote's* Scruple in this Respect, vol. 3. chap. 25. This Question is argued in a Book, intitled, *De Veneficiis. per Lambertum Danæum, Anno 1574.* cap. 6. *Utrum liceat homini Christiano fortiorum operâ & auxilio, in morbo aliisque rebus uti!* Who determines, p. 120, in the Negative. *Quamobrem hoc sit tandem conclusum & affectum ex superioribus, neque debere, neque oportere fortiorum operâ uti, nisi & ipsi in eorum numero esse velimus.*

Constantine the Great seems to be more favourable in his Opinion in the following Law :

Nullis vero criminationibus implicanda sunt remedia humanis quaesita corporibus, aut in agrestibus locis innocenter adhibita suffragia, ne maturis vindemiis metuerentur imbres, aut ventis, grandinisque lapidatione quaterentur: Quibus non cujusquam salus & aestimatio læderetur: Sed quorum proficerent actus, ne Divina munera, & labores hominum sternerentur: *Cod. Justinian. Lib. 9. Tit. 18. S. 4.*

Sir *John Birkenhead* (*Paul's Church-yard*, cent. 2. class. 9. sect. 179.) put this Query. "Whether the Reformers of this Time may safely Trade in *Magic*? Because *Luther* and Dr. *Fanflus* taught both in the same Town." And

- Says *Ralpho*, there's no Doubt of that ;
 130 Those *Principles* I quoted late,
 Prove that the *Godly* may alledge
 For any thing their *Priviledge* :
 And to the Dev'l himself may go,
 If they have *Motives* thereunto.
 135 For as there is a *War* between
 The *Dev'l* and *them*, it is no *Sin*,
 If they by subtle *Stratagem*,
 Make Use of *him*, as he does *them*.
 Has not this present *Parliament*
 140 A *Ledger* to the *Devil* sent,
 Fully impower'd to treat about
 Finding revolted *Witches* out ?
 And has not he, within a Year,
 Hang'd therefore of 'em in one *Shire* ?

And *Lilly*, when he and *Booker* had an Audience of Sir *Thomas Fairfax*, observed, " That he hoped the Art was lawful, and agreeable to God's Word." (Life, p. 57. and *General Historical Dictionary*, vol. 7. p. 83. See *Speſtator*, N^o 46.)

† 139, 140. Has not this present Parliament—A *Ledger* to the *Devil* sent ?] *Ledger Ambassadors* were not more ancient than the Year 1500, as Mr. *Anſtis* observes from *Grotius*, (*Register of the Garter*, part. 1. p. 394.)

†. 143, 144. And has not he within a Year—Hang'd three-score of 'em in one *Shire* ?] *Hopkins*, the noted *Witch-finder* for the associated Counties, hang'd threeſcore ſuſpected *Witches* in one Year in the County of *Suffolk*. See Dr. *Hutchinſon's* *Hiſtorical Eſſay on Witchcraft*, p. 37, 38.

Dr. *Meric Caſaubon*, in his Preface to Dr. *Dee's* *Book of Spirits*, obſerves ; That nine hundred Men and Women ſuffer'd in *Lorain* for *Witchcraft* in the Compaſs of a few Years : And *Ludovicus Paramo*, that the *Inquiſition*, within the Space of one hundred and fifty Years, has burnt thirty thouſand *Witches*. *Baker's* *Hiſtory of the Inquiſition*, p. 186.

But our Enthuſiaſts much exceeded both. Mr. *Ady* ſays, that in *Scotland* ſome thouſands were burnt in thoſe Times. (Dr. *Hutchinſon*, p. 33.) I have ſomewhere ſeen an Account of betwixt three and four thouſand that ſuffered in the King's Dominions, from the Year 1640, to the King's Reſtoration. See a remarkable Incident of this Kind, in *Bretagne, a Province of France*. *Turkiſh Spy*, vol. 4. book. 4. letter 9.

- 145 Some only for not being *drown'd*,
 And some for sitting above Ground,
 Whole *Days* and *Nights*, upon their *Breeches*,
 And feeling Pain, were hang'd for *Witches*.
 And some for putting *Knavisb* Tricks
 150 Upon *Green Geese*, and *Turkey-Chicks*,
 Or *Pigs*, that suddenly deceast
 Of Griefs unnat'ral, as he gueft ;
 Who after prov'd himself a *Witch*,
 And made a Rod for his own *Breech*.

¶ 146, 147, 148. *And some for sitting above Ground,—Whole Days and Nights upon their Breeches,—And feeling Pain, were hang'd for Witches.*] Alluding to one of the Methods of Trial, made Use of in those Days, mentioned by Dr. *Hutchinson*, (*Historical Essay*, p. 63.) “ Do but imagine (says he) a poor Creature, under all the Weakness and Infirmities of old Age, set like a Fool in the Middle of a Room, with the Rabble of ten Towns round about her House: Then her Legs tied cross, that all the Weight of her Body might rest upon her Seat: By that Means, after some Hours that the Circulation of the Blood would be much stopp'd, her sitting would be as painful as the wooden Horse. Then she must continue in her pain four and twenty Hours without either Sleep or Meat. And since this was their ungodly Way of Trial, what wonder was it, if when they were weary of their Lives, they confess'd many Tales that would please them, and sometimes they knew not what.” (See some remarkable Methods of Trial from Mr. *Whitelock's Memorials. Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 97, 98, 99, 100. And in *Reginald Scot's Discovery of Witchcraft*, book. 2. chap. 12. p. 37, &c. publish'd in 1584.)

¶ 145. *Some only for not being drown'd.*] This was another Method of Trial, by *Water Ordeal*, of which Mr. *Scot* observes, from diverse Writers (book 13. chap. 9. p. 303.) “ That a Woman, above the Age of fifty Years, being bound Hand and Foot, her Clothes being upon her, and being laid down softly in the Water, sinketh not in a long Time, some say not at all.” Dr. *Hutchinson* somewhere observes, that not one in ten can sink in this Position of their Bodies. And p. 55. “ That we can no more convict a Witch upon the Tricks of swimming, scratching, touching, or any other such Experiments, than we may convict a Thief upon the Trial of the Sieve and Sheers.

- 155 Did not the Devil appear to *Martin Luther* in *Germany*, for certain?
 And wou'd have gull'd him with a Trick,
 But *Mart.* was too too *politick*.
 Did he not help the *Dutch* to purge
- 160 At *Antwerp* their *Cathedral Church*?
 Sing Catches to the *Saints* at *Mafcon*,
 And tell them all they came to ask him?

†. 153, 154. *Who after prov'd himself a Witch,—And made a Rod for his own Breech.*] “ These two Verses (says Dr. *Hutchinson*, *Historical Essay*, p. 65.) “ relate to that which I have often heard, “ that *Hopkins* went on searching and swimming the poor Creatures “ till some Gentlemen out of Indignation at the Barbarity, took “ him and tied his own Thumbs and Toes, as he used to tie others; “ and when he was put into the Water, he himself swam as they “ did. This clear'd the Country of him, and it was a great deal “ of Pity that they did not think of the Experiment sooner.”

†. 155, 156. *Did not the Devil appear to Martin—Luther in Germany, for certain?*] *Luther* in his *Mensalia* speaks of the Devil's appearing to him frequently, and how he used to drive him away by scoffing and jeering him. For he observes that the Devil being a proud Spirit, cannot bear to be condemn'd and scoff'd: “ I often (says he, p. 381.) said to him, Devil, I have bewray'd “ my Breeches, canst thou smell that?” (Dr. B.)

And yet some *Papish* Writers (see *Epistle to the Reader*, perfix'd to the Translation of *Henry Stephens's Apology for Herodotus*, 1607. p. 3. from *Cochleus*, *Staphylus*, &c.) affirm, that *Luther* was begot by an *Incubus*, and strangled by the Devil. (Vide etiam *Wolffi Lection. Memorab. Anno 1550. Par. Post.* p. 593.)

Mr. Oldham alludes to this Asperion, [*Third Satire against the Jesuites.*]

*Make Luther Monster, by a Fiend begot,
 With Wings, and Tail, and cloven Foot.*

†. 159. *Did he not help the Dutch, &c.*] * In the Beginning of the Civil Wars of *Flanders*, the common People of *Antwerp* in a Tumult broke open the Cathedral Church, to demolish Images and Shrines; and did so much Mischief in a small Time, that *Strada* writes, there were several Devils seen very busy among them, otherwise it had been impossible. *Strad. de Bello Belgico. Dec. 1. Lib. 1. p. 154. edit. Romæ 1640.*

†. 161. *Sing Catches to the Saints at Mafcon*] * This Devil deliver'd his Oracles in Verse, which he sung to Tunes, and made several Lampoons upon the *Huguenots*.

There

- Appear in divers Shapes to Kelly,
 And speak i' th' Nun of Loudon's Belly?
 165 Meet with the Parliament's Committee,
 At Woodstock on a Par'nal Treaty?
 At Sarum take a Cavalier
 I' th' Cause's Service Prisoner?
 As Withers in immortal Rhime
 170 Has register'd to after-time.

There was a Treatise call'd, *The Devil of Mascon, or the true Relation of the chief Things, which any unclean Spirit said at Mascon in Burgundy, in the House of Mr. Francis Perreaud, Minister of the reformed Church in the said Town: Written by the same Perreaud soon after the Apparition, which was in the Year 1612, but not publish'd till the Year 1653, forty one Years after the Thing was said to be done. Translated by Dr. Peter du Moulin, at the Request of Mr. Boyle. [See Webster's Display of suppos'd Witchcraft, chap. 16. p. 293.]*

† 163. *Appear in divers, &c.*] * The History of Dr. Dee, and the Devil, publish'd by Mer. Casaubon, Isaac Fil. Prebendary of Canterbury, has a large Account of all those Passages; in which the Style of the true and false Angels appears to be penn'd by one and the same Person.

† 164. *And speak i' th' Nun of London's Belly.*] The Nun of London in France, and all her Tricks have been seen by many Persons of Quality of this Nation yet living, who have made very good Observations upon the French Book, written upon that Occasion. Vide *Histoire de Diable de Loudun, ou de la Possession de Religieuse Ursulines, & de la condamnation & du Suplice D' Urbain Grandiere Cure de la meme Ville: Astrol. & Mag. 8° N° 14137. Catal. Bibliotheca Harleian. vol. 2. Vide N° 14300.*

† 165, 166. *Meet with the Parliament Committee—At Woodstock———.*] * A Committee of the long Parliament sitting in the King's House in Woodstock-Park, were terrify'd with several Apparitions, the Particulars whereof were then the News of the whole Nation. See the *Narrative* at large. Dr. Plot's *Nat. Hist. of Oxfordshire*, p. 214, &c.

† 167. *At Sarum, &c.*] * Withers has a long Story in Doggerel, of a Soldier of the King's Army, who being a Prisoner at Salisbury, and drinking a Health to the Devil upon his Knees, was carried away by him through a single Pane of Glass.

† 169. *As Withers in immortal Rhime, &c.*] This Withers was a Puritanical Officer in the Parliament Army, and a great Pretender to Poetry, as appears from his Poems enumerated by A. Wood, (*Athen. Oxon. vol. 1. Col. 274. &c. 1st edit.*) but so bad a Poet,

Do not our great *Reformers* use
 This *Sidrophel* to forebode *News*;
 To write of *Victories* next Year,
 And *Castles* taken yet i' th' *Air*?

Poet, that when he was taken Prisoner by the Cavaliers, Sir *John Denham* the Poet (some of whose Land, at *Egham* in *Surry*, *Withers* had got into his Clutches) desir'd his Majesty not to hang him; because so long as *Withers* liv'd, *Denham* would not be accounted the Poet in *England*. Wood, *ibid.* Col. 274. *Bishop Kennet's Register and Chronicle*, p. 694.

§. 171, 172. Do not our great *Reformers* use—This *Sidrophel* to forebode *News*?] Hear, O Reader! one of these great *Reformers* thus canting forth the Services of *Lilly*. “ You do not know the
 “ many Services this Man hath done for the Parliament these
 “ many Years; or how many Times in our greatest Distresses we
 “ applying unto him, he hath refresh'd our languishing Expecta-
 “ tions; he never fail'd us of a Comfort in our most unhappy
 “ Distresses. I assure you his Writings have kept up the Spirits
 “ both of the *Soldiery*, the honest People of this Nation, and
 “ many of us Parliament-Men.” [See *Lilly's life*, p. 71.] (Mr. B.)

Lilly was one of the close Committee to consult about the King's Execution. [See Mr. *Echard's History of England*, vol. 2. p. 641.] And for Pay, foretold Things in Favour of all Parties, as has been before observ'd, the Truth of which is confirm'd from the following Passage, in a Letter of Intelligence to *Secretary Thurloe* from *Bruges*, Sept. 29, 1656, (*Thurloe's State-Papers*, vol. 5. p. 431.) “ *Lilly*, that Rogue, who lives by *Strand-Bridge*, hath
 “ sent a Letter unto Sir *Edward Walker*, who is one of his Ma-
 “ jesty's Secretaries, who is also an *Astrologer*, to wish them to
 “ have a good Heart, and be courageous. He was confident, and
 “ foresaw by Art, that the King and his Adherents would be re-
 “ stored in the Year 57 to the Throne and Kingdom of *England*:
 “ And heretupon they depend much, because such a Prophet saith
 “ it; who hath rightly prophesy'd of the former King's Death;
 “ so he must needs have an infallible Prophecy of this Man's Re-
 “ stauration.”

§. 173. To write of *Victories* next Year.] Mr. *Butler* (*Memoirs of the Years 1649-50 Remains*) has expos'd his Ignorance in the following Words: “ O (says he) the Infallibility of *Erra-Pater Lilly*! The *Wizard* perhaps may do much at *Hot-Cockles*, and
 “ *Blind-man's Buff*; but I durst undertake to poze him in a Riddle,
 “ and his Intelligence in a Dog in a Wheel: An overturn'd Salt
 “ is a surer Prophet, the *Sieve* and *Sheers* are Oracles to him: A
 “ whining Pig sees further into a Storm; *Rats* will prognosticate
 “ the Ruin of a Kingdom with more Certainty: And as for *Pal-
 “ mestry*, a *Gipsy*, or a *D E R I C* (See the Word *D.E.R.I.C.*
 “ explain'd,

175 Of Battles fought at *Sea*, and Ships
 Sunk two Years hence, the last Eclipse?
 A total Overthrow giv'n the King
 In *Cornwall*, *Horfe* and *Foot*, next Spring?

"*explain'd*, *Grateri Fax Art.* Tom. 1. cap. 3. p. 322.) may be his Tutor, the Wittal is cuckolded over and over, and yet the *OEdipus* is blind; like the old *Witch*, who being consulted to discover a Thief, could not discover who had sh--t at her own Door. Indeed he is excellent at foretelling Things past; and calculates the Deputy's Nativity after he is beheaded; and by starting a Prophecy, he excites the credulous Vulgar to fulfil it: Thus can he antedate *Cromwell's* Malice, despoise the King five Years before-hand, and instruct *Rolpb* how to be damn'd. Impious Villain, to make the *Spheres* like the *associated Counties*, and the heavenly Houses, so many lower Houses, fix a Guilt upon the Stars, and persuade the Planets were Rebels, as if it were a Sequestration Star, or any Constellation look'd like a *Committee*." His Reputation was lost upon his false Prognostic upon the Eclipse, that was to happen on the 9th of *March* 1652, commonly call'd *Black Monday*, in which his Predictions not being fully answer'd, Mr. *Heasb* observes, (*Chronicle*, p. 210.) "That he was regarded no more for the future, than one of his own *worth- less Almanacks*." Dr. *James Young* (*Sidrophel vapulans*,) makes the following Remark upon him. "I have (says he) read all *Lil- ly's Almanacks*, from 40 to 60 in the holy Time of that great Rebellion, to which he was accessary; and find him always the whole Breadth of Heaven wide from Truth: Scarce one of his Predictions verified, but a thousand contrary wise: It's hard, that a Man shooting at Rovers so many Years together, should never hit the right Mark." [See Sir *Edward Walker's Historical Col- lections*. Published 1707. p. 227, &c.

Y. 174. And *Castles* taken yet in th' *Air*?] A Sneer probably upon the Report publish'd in 1642, in a Tract, intitled, *A great Wonder in Heaven, shewing the late Apparitions and prodigious Noises of War and Battles seen at Edge-Hill, near Keinton in Northamptonshire—Certified under the Hands of William Wood, Esq; Justice of the Peace in the said County: Samuel Marshall, Preacher of God's Word at Keinton, and other Persons of Quality.* London, printed for *Thomas Jackson*, Jan. 23, Anno Dom. 1642, *penes me*.

In the 36th Year of the Reign of *Edward the Third*, *Ralph Higden* says (see *Polychronicon* translated by *Treviza*, Lib. Ult. chap. 1. fol. 317. b.) there appeared both in *England* and *France*, and many other Places, two *Castles* in the Air, out of which issued two Hosts of armed Men, the one clothed in white, the other in black.

And has not he point-blank foretold
 180 What'e'er the close *Committee* would ?

§. 179, 180. *And has not he point-blank foretold—What the close Committee would?*] The Parliament took a sure secure all Prophecies, Prodigies, and Almanack-News from &c. in Favour of their own Side, by appointing a Licenſer of, and ſtrictly forbidding and puniſhing all ſuch as were cenſed. Their Man for this Purpoſe was the famous *Book Astrologer, Fortune-Teller, Almanack-Maker, &c.* See §. of this Canto, and the Note thereon. See alſo Note upon Canto II. §. 650. The Words of his Liſenſe in *Ruſſworth* are very remarkable. For *Mathematicks, Almanacks, and gnoſſications*. If we may believe *Lilly*, both he and *Book* conjure and prognosticate well for their Friends the Parlia He tells us, “ When he applied for a Liſenſe for his *Merlinus Anglicus Junior*, (in April 1644.) *Booker* wondered at the Book, “ many impertinent Obliterations, framed many Objections ſwore it was not poſſible to diſtinguiſh between a King “ Parliament, and at laſt liſenſ'd it according to his own F “ *Lilly* delivered it to the Printer, who being an *Arch-Prefbyter* “ had five of the Miniſters to inſpect it, who could make no “ of it, but ſaid it might be printed: For in that he met “ not with their *Dagon*,” (*Lilly's Life*, p. 44.) Which O ſition to *Lilly's* Book aroſe from a Jealouſy, that he was not thoroughly in the Parliament's Intereſt: Which was true; he frankly confeſſes, “ That till the Year 1645, he was more “ valier than *Roundhead*, and ſo taken Notice of: But after t “ he engaged *Body* and *Soul* in the Cauſe of the Parliamen (*Life*, p. 45.) Afterwards we find (among other curious Particulars) that when there was a Difference between the Army Parliament, he and *Booker* were carried in a Coach with 4 Horſes to *Windſor*, (where the Army's head Quarters then we were feaſted in a Garden, where General *Fairfax* lodg'd, and bid them kindly Welcome, and entered into a Conference with them: (*Life*, p. 57.) That when *Colcheſter* was beſieged *Book* and himſelf were ſent for, where they encouraged the Soldie aſſuring them (by Figures) that the Town would ſhortly ſurrender that they were well entertain'd at the head Quarters two Day (*Life*, p. 67, 68.) That in *Oliver's Proteſtorſhip*, all the Soldies were Friends to *Lilly*; and the Day of one of their Fights *Scotland*, a Soldier ſtood up with his *Anglicus* in his Hand, and the Troops paſſed by him, read that Months Prediction aloud ſaying, Lo! Hear what *Lilly* ſaith, you are in this Month promiſed Victory; *Fight it out, brave Boys.* (*Lilly's Life*, p. 83 (Mr. B.)

- Made *Mars* and *Saturn* for the Cause,
 The *Moon* for fundamental *Laws* :
 The *Ram*, the *Bull*, and *Goat* declare
 Against the Book of *Common-Prayer* ?
 185 The *Scorpion* take the *Protestation*,
 And *Bear* engage for *Reformation* ?
 Made all the *Royal Stars* recant,
 Compound, and take the *Covenant* ?
 Quoth *Hudibras*, the Case is clear,
 190 The *Saints* may 'mploy a *Conjurer* ;
 As thou hast prov'd it by their *Practice* ;
 No Argument like Matter of Fact is.
 And we are best of all led to
 Men's *Principles*, by what they do.
 195 Then let us strait advance in quest
 Of this profound *Gymnosophist*.
 And as the *Fates*, and he advise,
 Pursue, or wave this *Enterprize*.
 This said, he turn'd about his Steed,
 200 And estfoons on th' Adventure rid ;
 Where leave we *Him* and *Ralph* a While,
 And to the *Conjurer* turn our Stile,
 To let our *Reader* understand
 What's useful of him, before-hand.

†. 181, 187. *Made Mars, &c.*—*Made all the Royal Stars recant.*] The hidden Satire of this is extremely fine ; by the several *Planets* and *Signs* here recapitulated, are meant the several Leaders of the Parliament-Army who took the *Covenant*. As *Essex* and *Fairfax*, by *Mars* and *Saturn*. But the last *made all the Royal Stars recant*, &c. evidently alludes to *Charles, Elector Palatine of the Rhine*, and King *Charles the Second*, who both took the *Covenant*. (Mr. W.)

†. 196. ——— *Gymnosophist.*] Vide *Jo. & Fra. Pici Mirandule op. passim. Chamber's Cyclopædia* : And their Method of educating their Disciples, *Spectator*, N^o 337.

- 205 He had been long t'wards *Mathematick*
Opticks, Philosophy, and Staticks,
Magick, Horoscopy, Astrology,
 And was *old Dog* at *Physiology*:
 But, as a *Dog* that turns the Spit,
 210 Bestirs himself, and plies his Feet
 To climb the *Wheel*, but all in vain,
 His own Weight brings him down again :
 And still he's in the self-same Place
 Where at his setting out he was :
 215 So in the *Circle* of the *Arts*,
 Did he advance his nat'ral Parts ;
 Till falling back still, for Retreat,
 He fell to *Juggle, Cant, and Cheat* :
 For as those *Fowls* that live in Water
 220 Are never wet, he did but smatter :
 Whate'er he labour'd to appear,
 His Understanding still was clear,

γ. 205. *He had been long t'wards Mathematicks*] See γ. *For's* Poem, intitled, *A Figure-Flinger, or Coxwing-cunning* Works, p. 12. *Gruteri Fax Art*, tom. 6. par. 2. p. 536, 537.

γ. 209, 210, 211, 212, 213, 214. *But, as a Dog that turns Spit,—Bestirs himself, and plies his Feet—To climb the Wheel, all in vain,—His own Weight brings him down again :—And he's in the self-same Place—Where at his setting out he was :*] *Prior's* Imitation of this Simile is very beautiful; and I think Improvement of it.

*Dear Thomas, didst thou never pop
 Thy Head into a Tinman's Shop ?
 There Thomas didst thou never see,
 ('Tis but by Way of Simile)
 A Squirrel spends his little Rage
 In jumping round a rolling Cage ?
 The Cage as either Side turns up,
 Striking a Ring of Bells a-top ;
 Mov'd in the Orb. pleas'd with the Chimes,
 The foolish Creature thinks he Climbs :
 But here or there, turn Wood or Wire,
 He never gets two Inches bigger.*

(Mr. B.)

γ. 22.

- Yet none a deeper Knowledge boasted,
 Since old *Hodg Bacon*, and *Bob Grafted*.
 225 Th' *Intelligible World* he knew,
 And all Men *dream* on't to be true:
 That in this *World* there's not a *Wart*
 That has not there a Counterpart;
 Nor can there on the *Face* of Ground
 230 An individual *Beard* be found,
 That has not in that Foreign *Nation*,
 A Fellow of the self-same Fashion;

†. 224. Since old *Hodg Bacon*, &c.] * *Roger Bacon*, commonly called *Fryar Bacon*, liv'd in the Reign of our *Edward the First*, and for some little Skill he had in the *Mathematicks*, was by the *Rabble* accounted a *Conjurer*, and had the *sottish Story* of the *Braxen Head* father'd upon him, by the *Monks* of those Days.

Ib. ————— And *Bob Grafted*.] *Bishop Grosset* was *Bishop of Lincoln*, 20. *Henry the Third*, A. D. 1236. "He was suspected by the *Clergy* to be a *Conjurer*; for which Crime" (the printed Notes observe) he was deprived by *Pope Innocent* "the *Fourth*, and summoned to appear at *Rome*." But this is a *Mistake*; for the *Pope's* Antipathy to him was occasioned by his frankly expostulating with him (both personally, and by Letter) his *Encroachments* upon the *English Church*, and *Monarchy*. He was persecuted by *Pope Innocent*, but it is not certain that he was deprived, tho' *Bale* thinks he was: The *Pope* was inclined to have had his *Body* dug up, but was dissuaded from it: He was a *Man* of great *Learning*, considering the *Time* in which he liv'd, and wrote Books to the Number of almost two hundred. (See *Bishop Godwin's Catalogue of Bishops*, edit. 1615. p. 298, &c. *Fabyan's Chronicle*, part. 2. folio 25.) He suppress'd an idle Practice in that Church, in keeping the *Feast of Fools*, (which was likewise suppress'd in the *College of Beverley* in the Year 1391. See *Mr. Anstis's Register of the Garter*, vol. 1. p. 309.) Quapropter vobis mandamus, in virtute obedientie firmiter injungentes: quatenus festus stultarum, cum sit vanitatis plenum, & voluptatibus spurcum, Deo odibile, & dæmonibus amabile, de cætera in ecclesiâ *Lincoln*. Die venerandæ solennitatis circumcissionis Domini, nullatenus permittatis fieri. Vide *Opuscul. Ro. Grossetest, Append. Fascicul. Rer. expetendar. & fugiendar.* epist. 32. p. 331. This *Feast* was continued in *France* till about the Year 1444. See an Account of it, *Mexeray's History of France*, translated by *Bulstee*, p. 293.

†. 225. Th' intelligible World he know.] See *Norris's Ideal World*. B 3 †. 233.

So cut, so colour'd, and so curl'd,
 As those are in th' *Inferior World*,
 235 H' had read *Dee's* Prefaces before,
 The *Dev'l*, and *Euclid*, o're and o're ;

Y. 233. *So cut, so colour'd &c.*] Dr. *Balwer* observeth *Strabo*, (*Artificial Changeling*, *scen.* 12. p. 212.) " That in
 " the Men for an Ornament dye their Beards with many :
 " verse Colours, and many of the *Indians* do it ; for the
 " bears admirable Colours for the Tincture of their Hairs
 more, p. 213, 214.

Y. 235, 236. *H' had read Dee's Prefaces before,—The
 and Euclid, o're and o're ;*] *Dee* was a *Welchman*, and educated
Oxford, where he commenc'd Doctor, and afterwards travell'd
 to foreign Parts, in quest of *Chymistry*, &c. *Lilly* saith, it
 was *Queen Elizabeth's* Intelligencer, and had a Salary for his
 tenance from the Secretaries of State : That he was the most
 ambitious Man living ; and was never so well pleased, as when
 he heard himself stiled most Excellent.

In 1659 was printed in Folio, *A Relation of what pass'd for
 Years between Dr. John Dee, and some Spirits*. It begins *May*
 1583, and ends *September 7, 1607*. It was publish'd by
Casaubon, D. D. with a learned Preface, in which we have
 following Account.

Dr. Dee, when young, was fought unto by two Emperors
Charles, and *Ferdinand* his Brother and Successor, as he saith
 his Letter to the Emperor *Rodolph*. Mr. *Camden* in 1572 calls
 him *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphicæ*
Maximilian, *Ferdinando's* Successor in 1564. In 1595 he wrote
 an Apology for himself to the then Archbishop of *Canterbury*
 (*Whitgift*) in which he gives a Catalogue of his Works, in
 Number 50 or 51, unprinted ; among which is *Apologia pro fratre
 gero Barchone Anglo*, in quâ docetur nihil illum per dæmonia
 fecisse auxilia : And eight printed ones, three of which are
 probably alluded to by Mr. *Butler*, in the Word *Prefaces*, *Epistola
 præfixa ephemeridi Johannis Felde 1557*. *Epistola ad Commandin
 præfixa libello Machometi de superficialium divisionibus 1570* ;
 his Mathematical Preface to *Euclid* 1570. At the End of
 Apology is a Testimonial from the University of *Cambridge*,
 da 14. Cal. April. 1548, whereby it appears, that he was *M. A.*
 quod plurimam sibi & doctrinæ & honestatis laudem comparavit.

Above thirty Years after that, his (pretended) Commerce with
 Angels began : The Account of which was all wrote with his own
 Hand, and communicated by Sir *Thomas Cotton* : He had a rough
 Stone like a *Crystal* brought him (as he said) by Angels, in which
 others saw Apparitions, and from whence they heard Voices, which

And all the *Intrigues* 'twixt him and *Kelly*,
Lescus and th' *Emperor* wou'd tell ye :

he carefully wrote down from their Mouths. He names at least twenty Spirits: *Gabriel*, *Raphael*, *Michael*, and *Uriel* are known Names of good Angels; the rest are too fantastical to be mentioned, particularly such as *Ash*, *Il*, *Po*, *Va*, &c. what Kind all these were of, if they were any thing more than Fancy, is plain, from a Revelation of theirs, April 18, 1587, enjoining Community of Wives to *Dee* and *Kelly*, which Injunction they most conscientiously obey'd.

He was so confident as to address himself to Queen *Elizabeth*, and her Council often, and to King *James* and his, to the Emperor *Rodolph*, *Stephen* King of *Poland*, and several other Princes; to the *Spanish* Ambassador in *Germany*. He had Thoughts of going to the *Pope*, had he not been banished *Germany* as he thought, at the Instance of the *Nuncio*, who seems to deny it in a Letter of his to Dr. *Dee*, which may be worth reading.

Dee's chief Seer was *Edward Kelly*, from whose Reports, the Shapes and Words of the Apparitions were wrote.

Alasco *Palatine* of *Poland*, *Pucci* a learned *Florentine*, and Prince *Rosemberg* of *Germany*, the Emperor's Viceroy of *Bohemia*, were long of the Society, and often present at their Actions; as was once the King of *Poland* himself. After *Kelly's* Death in 1587, *Arthur Dee* was admitted to be a Seer, and reported to his Father what he saw in the *Stone*, but heard nothing from it. In 1607 one *Bartholomew Hickman* was Operator, and both saw and heard. In that Year *Dee* foretels what was become of stolen Goods: There is no Account when, or how he died. (Mr. S. W.)

In *Dee's* Account of himself (see *Johann. Glasstonius. Chronic.* 1726, a *Tho. Hearne, Appendix*, p. 504.) he says, he was offered two hundred *French* Crowns yearly, to be one of the *French* King's Mathematicians; that he might have serv'd five *Christian* Emperors, namely, *Charles* the Fifth, *Ferdinand*, *Maximilian*, *Rodolph*, and the then Emperor of *Muscovy*; each of them offering him a Stipend, from five hundred Dollars yearly, to one thousand, two thousand, three thousand: and that his *Russian* Majesty offer'd him two thousand Pound Sterling yearly Stipend, with a thousand Rubles from his *Protector*, and his Diet out of his own Kitchen; and he to be in Dignity and Authority amongst the highest Sort of Nobility and Privy-Councillors. (See more *ibid.* from p. 490 to 556 inclusive.)

§. 238. *Lescus*] *Albertus Lascus*, *Lasky*, or *Alasco*, Prince *Palatine* of *Poland*, concern'd with *Dee* and *Kelly*. See *Casaubon's Preface*, and *Dee's Book of Spirits*; and *Append. Johann. Glasstonius. Chronic.* p. 510.

But with the *Moon* was more familiar
 240 Than e'er was *Almanack well-willer* ;

†. 239. *But with the Moon was more familiar.*] As gr^t tender 'tis plain he was, from what has been before ob^t old *Forefight*, (see *Congreve's Love for Love*, act 2. sc. speaking to Sir *Sampson Legend* of his great Knowledge Way, says, " I tell you, that I have travel'd and travel
 " *Celestial Spheres*, know the Signs and the Planets, a
 " Houses ; can judge of Motions direct and retrograde,
 " tiles, Quadrates, Trines, and Oppositions, fiery Trig^s
 " aquatical Trignons ; know whether Life shall be long
 " happy or unhappy ; whether Diseases are curable or inc
 " if Journeys shall be prosperous, and Undertakings su
 " or Goods stolen recover'd : I know———

†. 240. *Than e'er was Almanack well-willer.*] See the *Cleveland's Character of a London Diurnal*, Works, 1677.

Had the *Precisians* of those Times known, that the *Ch Rome* had taken the *Almanack* into the Number of her Saints would never have suffer'd *Booker* to have been a Licenser *manacks*, (as he was, see Note on †. 179, 180.) or *Lilly* their Astrologer, and *Almanack well-willer*, to have publish'd any under that Title.

The learned Mr. *Henry Wharton* (in his Preface to his intitled, *The Enthusiasm of the Church of Rome demonstrated, some Observations upon the Life of Ignatius Loyola*, London gives the following Account.

" The Church of *Rome* (saith he) hath taken the *Alm*
 " into the Number of the *Saints*, and canoniz'd it unde
 " Name of St. *Almachius*, solemnizeth it's Memory on th
 " Day of *January*, and giveth to it an illustrious Character
 " *Martyrology*. This probably proceeded from the Mistak
 " some ignorant *Monk*, about the seventh or eighth Age,
 " finding the Word S. *Almanacum* (*Sanctum Almanacum*) w
 " in the Front of the *Calendar*, and not knowing wh
 " make of that barbarous Term, with which he was before
 " quainted, imagin'd it to be some ancient obscure Saint,
 " took up the first Place in the *Calendar*. Being possess'd
 " this Error, it was no hard Matter to make St. *Almach*
 " *Sanctum Almanacum*, written in the old Way of Abbrevi
 " Having thus framed the Saint, out of good Manners he pl
 " him after the *Circumcision of our Lord*, the Memory of w
 " is celebrated upon the same Day ; but yet to keep the fo
 " Order as much as possible, it stands immediately after it,
 " now continueth in the *Roman Martyrology*. This unha
 " Mistake was then transcribed into many other Copies, an
 " increas'd the Rabble of the *Romish Saints*, with the Addi

PART II. CANTO III. 25

Her Secrets understood so clear,
 That some believ'd he had been there ;
 Knew when she was in fittest Mood,
 For cutting *Corns*, or letting *Blood* ;
 245 When for anointing *Scabs* or *Itches*,
 Or to the *Bum* applying *Leeches* ;
 When *Sows* and *Bitches* may be spay'd,
 And in what Sign best *Cyder's* made ;
 Whether the *Wane* be, or *Increase*,
 250 Best to set *Garlick*, or sow *Pease* :
 Who first found out the *Man i' th' Moon*,
 That to the *Ancients* was unknown ;
 How many *Dukes*, and *Earls*, and *Peers*,
 Are in the *Planetary Spheres* ;
 255 Their *Airy Empire*, and Command,
 Their sev'ral Strengths by Sea and Land ;
 What Factions th' have, and what they drive at
 In publick Vogue, or what in private ;
 With what Designs and Interests
 260 Each *Party* manages Contests.

" of *St. Almanack*: Afterwards a goodly Story was framed of
 " him, that he suffer'd *Martyrdom* at *Rome*, under the Prefecture
 " of *Alippius*, where reprehending the Gladiators in the *Amphi-*
 " *theatre*, for their bloody Sports, he was kill'd by them."

†. 243, 244, 249, 230. *Knew when she was in fittest Mood, For*
cutting Corns, or letting Blood;—Whether she Wane be, or In-
crease,—Best to set Garlick, or sow Pease:] " The Moon in full
 " or wane, increasing or decreasing her Light, for the most ad-
 " vantageous sowing of Seeds, setting, grafting, removing of
 " Plants or Trees, purging Baths, and the like: Tho' they don't
 " belong to judiciary Astrology, yet are commonly refer'd to it,
 " partly through the Ignorance of the Multitude, but mostly
 " through the Cunning, and Arrogance, and Vanity of Astrologers."
 (*Gassendus's Vanity of judiciary Astrology*, chap. 13. p. 84. chap.
 17. p. 112.) see the Account that *Peter the Goatberd* gives of the
 Scholar *Chrysostrum*: *Den Zynote*, part 1. book 2. chap. 4. p. 100.

- He made an *Instrument* to know
 If the *Moon* shine at Full or no;
 That wou'd, as soon as e'er she shone, str
 Whether 'twere Day or Night demonstrate
 265 Tell what her *D'meter* t' an Inch is,
 And prove that she's not made of *Green Ch*
 It wou'd demonstrate, that the *Man in*
The Moon's a *Sea Mediterranean*;
 And that it is no *Dog* nor *Bitch*,
 270 That stands behind him at his Breech;
 But a huge *Caspian Sea*, or *Lake*
 With *Arms*, which Men for *Legs* mistake;
 How large a *Gulph* his Tail composes,
 And what a goodly *Bay* his Nose is;
 275 How many *German Leagues* by th' Scale
Cape Snout's from *Promontory Tail*.
 He made a *Planetary Gin*,
 Which *Rats* would run their own Heads in,
 And come on purpose to be taken,
 280 Without th' Expence of Cheese or Bacon;
 With *Lute-strings* he would counterfeit
 Maggots that crawl on Dish of Meat:

¶ 265. Tell what her *D'meter* t' an Inch is.] Dr. Harris (*Astronomical Dialogues*, edit. 2. p. 107.) observes, that the *Moon Diameter* is almost two thousand two hundred Miles. *Diameter* in *Geometry* is the Line which passes through the Middle of any Figure, from one Angle to another. *Bailey's Dictionary*.

¶ 266. And prove that she's not made of *Green-Cheese*.] *Joh Taylor* (see *Epigram* 7, intitled, *the Sculler*, p. 22.) thus banter the poor *Cambro Britons*.

*The Way to make a Welchman thirst for Bliss,
 And say his Prayers daily on his Knees,
 Is to persuade him that most certain 'tis
 The Moon is made of nothing but Green-Cheese:
 And he'll desire of God no greater Boon,
 But Place in Heaven to feed upon the Moon.*

PART II. CANTO III. 27

Quote Moles and Spots on any Place

O' th' Body, by the *Index Face* :

285 Detect lost *Maiden-Heads*, by sneezing,
Or breaking Wind of *Dames*, or Pissing ;
Cure *Warts* and *Corns*, with Application
Of *Med'cines* to th' *Imagination* ;

¶. 283, 284. *Quote Moles and Spots on any Place—O' th' Body, by the Index Face.*] *Lilly* speaking of his teaching his Art to one *Humpbreds*, a Pretender to *Astrology*, says, (*List*, p. 36.) “ As we were at Supper, a *Client* came to speak with him, and so up into his Closet he went with his *Client*, call'd him in before he set his Figure, or resolv'd the Question, and instantly acquainted him how he should discover the *Moles* or *Marks* of his *Client*: He set his Figure, and presently discover'd four Moles the Querent had, and was so overjoy'd therewith, that he came tumbling down Stairs, crying, four by G——, four by G——. I will not take one hundred Pound for this one Rule: In fix Week's time, and tarrying with him three Days in a Week, he became a most judicious Person.” (See *Henry Coley's Key to Astrology* new filed, edit. 2. chap. 16. sect. 4.)

¶. 285. *Detect, &c.*] *Democritus* the laughing *Philosopher*, cou'd do this upon a bare View of the Person. *Puellæque vitium solo aspectu deprehendit*, *Hoffmanni Lexic.* sub voce *Democritus*. *Digenis Laertii vit. Democriti* Segm. 42. Dr. *Wotton's Reflections upon ancient and modern Learning*, chap. 8. p. 104.

¶. 287, 288. ————— *With Application—Of Med'cines to th' Imagination.*] There have been Pretenders in all Ages to the Cure of Distempers by Amulets, which certainly require a strong Faith, or great Opinion of the Person. *Varius* (as Mr. *Webster* observes, *Display of supposed Witchcraft*, chap. 17. p. 324. from his Book, *De Fascino*, lib. 1. chap. 5. p. 22.) quotes a Passage from *Galen* to this Purpose: *Sunt quidam naturâ læti, qui quando ægrotant, si eos sanos futuros medicus confirmet, convalescunt; quorum spes sanitatis est causa: Et medicus si animi desiderium incantatione, aut alicujus rei ad collum appensione adjuverit; citius ad valetudinem perducet.*

I have heard of a merry Baronet, Sir B. B. who had great Success in the Cure of Agues this Way: A Gentleman of his Acquaintance applying to him for the Cure of a stubborn Quartan, which had puzzled the Bark; he told him he was sure he had no Faith, and would be prying into the Secret; and then notwithstanding he staved off a Fit or two, it would certainly return again: He promised him upon his Word and Honour he would not look into it; but when he had escaped a second Fit, he had the Curiosity, notwithstanding his Promise, to open the Paper, and

Fright *Agues* into *Dogs*, and scare
290 With *Rhimes*, the *Tooth-ach* and *Catarrh*.

and he found nothing in it but these Words, *Kiss mine*——
(See *Philosophical Transactions*, vol. 15. num. 78. p. 128.
markable was the famous Mr. Selden's Cure of a *Hypochondriacal*
Person of Quality, who complain'd to him, that he had
in his Head, but was assured he could cure him. Mr.
trusting to the great Opinion the Gentleman had of him,
a Card in Silk, advising him to wear it about his Neck, a
regularly in all Respects, and he doubted not the Success
Remedy: With which, and a little Variation of the Form
cond Time, he was in a small Time perfectly well, and nev
laps'd into that Disorder, (*Table-Talk*, p. 49.)

No less remarkable is the Account of *Kiosruli Numan*,
prime Vizir to *Abmed the Third*, who, tho' a Man of great Lea
had contracted so ridiculous a Fancy, as to imagine that ther
a Fly always sitting upon his Nose: "All the Physicians in
" *Constantinople* were consulted upon that Occasion, and after the
" long in vain used all their Endeavours, one *Le Duc*, a
" Physician, found Means to apply a suitable Remedy to the
" temper; for he did not go about as the rest to argue with
" that it was all Fancy, but when he was brought to the sick
" and ask'd by him, Whether he saw the Fly that was sitting
" his Nose? He said he did, and by that prudent Dissimul
" induced the disorder'd Person to place the utmost Confiden
" him. After which he order'd him several innocent Juleps, u
" the Name of purging and opening Medicines; at last he dre
" Knife gently along his Nose, as if he was going to cut off the
" which, he kept in his Hand for that Purpose: Whereupon
" *man Pasba* immediately cry'd out, This is the very Fly that
" so plagued me: And thus he was perfectly cured of that wh
" sical Fancy." (*Prince Cantemir's History of the Growth of*
Ottoman Empire, &c. part 2. book 4. p. 449 Note.

Mr. Scot tells us of a Hypochondriacal Person, who fanci
that his Nose was as big as an House (*Discovery of Witchcraft*
p. 53;) and Mr. Gayton, (Notes upon *Don Quixote*, book 3. ch
2. p. 158.) makes Mention of the humorous Practice of an A
thecary, upon a Gentleman who fancied he had swallow'd a Mou
See Mr. Samuel Wesley's *Tale of the Cobbler*, in his Poems. *Amul*
of all Kinds expos'd, in *Scot's Discovery of Witchcraft*, book 1
p. 216, &c.

§. 289, 290. ——— And scare—With *Rhimes*, the *Tooth*
ach, &c.] *Bartbolin* the famous Physician and Anatomist, was
Opinion, "That Distempers, particularly the *Epilepsy*, might
" removed by *Rhimes*." (*Webster's Display of supposed Witchcraft*
chap. 17. p. 3.) And Mr. Scot says, (*Discovery of Witchcraft*
book 3. chap. 15. p. 64.) "That the *Irish* stick not to affirm
" the

Chafe evil *Spirits* away by dint
Of *Cickle*, *Horse-shoe*, *Hollow-flint* ;
Spit Fire out of a *Walnut-shell*,
Which made the *Roman Slaves* rebel ;

“ that they can *Rhime* either Man or Beast to death, and that the
“ *West-Indians* and *Muscovites* do the like.” And where the Tooth-
ach might be removed in this Manner, there was no Occasion for
Ben Johnson's Tooth-Drawer, “ Who,” he observes, (*Shepherd's*
Holiday, Works, vol. 1. p. 120.) “ commanded any Man's Teeth
“ out of his Head upon the Point of his *Ponyard*, or tickled them
“ forth with his Riding-rod : Drew Teeth on Horse-back in full
“ Speed ; was Yeoman of the Mouth to the whole Brotherhood
“ of Fencers ; and was charg'd to see their Gums kept clean,
“ and their Breath sweet at a Minute's Warning.” *John Taylor*,
the *Water-Poet*, banters such Pretenders (*Figure-Flinger*, p. 23.)

He can release, or else increase all Harms,
About the Neck or Wrist by tying Charms :
He has a Trick to kill the Ague's Force,
And make the Patient better, or much worse.
To the great Toe three Letters he can tie,
Shall make the Gout to tarry, or else fly :
With two Words, and three Leaves of four-leav'd Graft,
He makes the Tooth-ach stay, repass, or pass.

†. 291, 292. Chafe evil *Spirits* away by dint—Of *Cickle*, *Horse-*
shoe, &c.] Mr. *Gayton* observes (see Notes upon *Don Quixote*,
book 3. chap. 4. p. 104.) upon *Sancho's* tying both *Rosinante's*
Legs with his Ass's Halter, “ That the *Don* presently smells out
“ the Business, an Incantation upon the Horse, for Want of nail-
“ ing his old Shoes at the Door of his House, when he came forth.
And Mr. *Scot* (*Discovery of Witchcraft*, book 12. ch. 18. p.
266.) “ That to prevent or cure all Mischiefs wrought by Charms
“ or Witchcrafts, according to the opinion of *M. Mal.* and others,
“ one principal Way is to nail a Horse-shoe at the Inside of the
“ outmost Threshold of your House, and so you shall be sure no
“ Witch shall have Power to enter thereinto : And if you mark
“ it, you shall find that Rule observed in many a Country-house.”
The wild *Irish*, by way of Preservative, practised something like
it. *Camden's Britannia*, edit. 1695. 1044.

†. 293, 294. Spit Fire out of a *Walnut shell*,— Which made the
Roman Slaves rebel ;] Alluding to the *Servile War*, headed by
Spartacus, and occasioned by the following Incident, which I shall
give in the Words of my Author :

Syrus quidam nomine *Eunus* (magnitudo cladium facit ut me-
minerimus) fanatico furore simulato, dum *Syria* *Dæ* comas jactat ;
ad libertatem, & arma servos, quasi numinum imperio concitavit :
idque ut divinitus fieri probaret, in ore abdita nuce, quam sul-
phure

295 And fire a Mine in *Cbina* here,
 With sympathetic *Gun-powder*.
 He knew what's ever's to be known,
 But much more than he knew, would o
 What *Med' cine* 'twas that *Paracelsus*
 300 Could make a Man with, as he tells us ;

phure & igne stipaverat, leniter inspirans, Flammam in fundebat: Hoc miraculum primum duo millia ex obvjure belli refractis ergastulis, sexaginta amplius millium ficitum, regniq; ne quid mali decisset, decoratus insignibus oppida, vicos miserabili direptione vastavit. (Vide *Bel. Lucii Flori*, lib. 3. cap. 19. p. 329. Edit. Varior. 166 *Hiflor*. lib. 56. cap. 30, 31, &c. tom. vi. p. 354. Edit. J.

¶ 295, 300. *What Med' cine 'twas that Paracelsus—Co a Man with, as he tells us :*] *Paracelsus's* Words are as Non parva dubitatio & quæstio inter aliquos ex antiquis phis fuerit, an Naturæ & arti possibile esset hominem gigit corpus muliebre, & matricem naturalem? Ad hoc ref quod id arti *Spagyricæ* (i. e. *Chemiæ*) & naturæ nullo m pugnat, imo bene possibile fit. Ut autem id fiat, hoc mo cedendum est: Sperma Viri per se in cucurbitâ sigillatâ p summa putrefactione ventris equini (i. e. *stercoris equini*) pe draginta dies, aut tamdiu, donec incipiat vivere, moveri, a tare, quod facile videri potest. Post hoc tempus aliquo Homini simile erit, at tamen pellucidum & sine corpore. posthac quotidie arcano sanguinis humani caute & prudenter atur, & pascatur, & per quadraginta septimanas in perpetuæ æquabili calore *ventris equini* conservetur, fit inde verus & infans, habens omnia membra infantis, qui ex muliere natus sed longe minor. Hunc nos Homunculum vocamus, & is eo modo quo alius infans summâ diligentia & studio educand donec adolescat, & sapere & intelligere incipiat. Hoc jam unum ex maximis secretis, quæ Deus mortali, & peccatis ob homini, patefecit. Est enim miraculum & magnale Dei, & num super omnia arcana, & merito in secretis servari debet ad extrema tempora, quando nihil erit reconditi, sed omnia nifestabuntur, & quanquam hoc hæcenus hominibus notum fuerit, fuit tamen *Sylvestribus* & *Nymphis* (Anglice *Sylphs*) & gantibus ante multa tempora cognitum, qui inde etiam orti Quoniam ex talibus *Homunculis*, cum ad ætatem virilem perven fiant *Gigantes*, *Pygmæi*, & alii homines magni miraculosi, qui strumenta sunt magnarum rerum, qui magnas victorias contra hostes obtinent, & omnia secreta & abscondita noverunt quos arte acquirunt quam vitam, arte acquirunt corpus, carnem, & sanguinem, arte nascuntur; quare etiam ars ipsa incorporata connata

- What figur'd *Slates* are best to make
 On watry Surface *Duck* or *Drake* ;
 What *Bowling-stones* in running race
 Upon a Board, have swiftest Pace ;
 305 Whether a *Pulse* beat in the black
 Lift of a dapled *Louse's* Back :
 If *Systole* or *Diaſtole* move
 Quickeſt when he's in Wrath, or Love ;
 When two of them do run a Race,
 310 Whether they gallop, trot, or pace :
 How many Scores a *Flea* will jump,
 Of his own Length, from Head to Rump ;

connaſcitur, & a nullo opus eſt iſſis diſcere, quoniam ab arte ori-
 ſunt, & exiſtunt. *Paracelſ. de Generat. Rerum Natural. lib. 1.*
 (Dr. H.)

See *Bulwer's Artificial Changeling*, chap. 24. p. 49. *Parker
 de Deo, Londini, 1665.* p. 73. *Annotations on Browne's Religio
 Medici, 1672.* p. 112. *Van Helmont*, a Brother Chemiſt, pre-
 tended to make *Mice* from Wheat (*vide Op.* par. 1. p. 71. edit.
Lugduni, 1667.) Both which carry with them the ſame degree of
 Credibility, with the Story of *Pantagruel's* begetting three and
 fifty thouſand little Men, or Dwarfs, with one F t; and with
 his *Fiſſs* or Fizzles, the ſame Number of little Women. *Rober-
 laiſ's Works.* vol. 2. b 2. chap. 27. p. 199. edit. 1735.

† 301, 302. *What figur'd Slates are beſt to make—On watry
 Surface Duck or Drake;*] “ Neither Croſs, nor Pile, nor Ducks
 “ and Drakes, are quite ſo ancient as *Handy-dandy*, though *Ma-
 “ crobius* and *St. Auſtin* take notice of the firſt, and *Minutius
 “ Felix* deſcribes the latter. *Memoirs of Martinus Scriblerus,*
 book 1. chap. 5. p. 32.

† 307, 308. *If Syſtole or Diaſtole move—Quickeſt when he's in
 Wrath or Love;*] See *Syſtole and Diaſtole of a Louſe*, Dr. Hook's
Micrographia. obſerv. 54. *Of a Louſe.* p. 212.

† 310. *Whether they gallop, trot or pace;*] See *John Taylor's
 Works*, p. 99. *Ray's Engliſh Proverbs*, p. 280.

† 311, 312. *How many ſcores a Flea will jump,—Of his own
 Length, from Head to Rump;*] Dr. Giles Fletſcher informs us (ſee
Purchaſe's Pilgrims, part 3. book 3. p. 431.) that *Baſilowitch*
 the Great Duke (or rather Tyrant) of *Muſcovy*, ſent to the City of
Moſcow, to provide “ for him a Meaſure full of *live Fleas*, for
 “ a Medicine They answered, the thing was impoſſible; and
 “ if they could get them, they could not meaſure them, becauſe

“ of

Which *Socrates*, and *Chærephon*
 In vain, assay'd so long agon ;
 315 Whether his *Snout* a perfect *Nose* is,
 And not an Elephant's *Proboscis* ;

" of their leaping out. Upon which he set a Mole upon
 " of seven thousand Rubles." And yet as difficult as to
 something of this kind was undertaken by the Friend of
Husband, (see *l'Étrange's Fables*, vol. 1. fab. 212.) to whom
 he had committed his Wife for some time ; but he desired
 released. " If (says he) it were to turn a Bag of Fleas
 " Meadow every Morning, and fetch them home again at
 " I durst be answerable with my Life for the doing of it to
 " but t'other is a Commission I dare meddle no farther in."

γ. 313, 314. Which *Socrates*, and *Chærephon*—In vain
 so long agon ;] * *Aristophanes*, in his *Comedy of the Clouds*,
 in *Socrates* and *Chærephon* measuring the Leap of a Flea, from
 one's Beard to the other's. Upon which *Mouset* observes
señor. Theatr. lib. 2. cap. 28. p. 276.) Horum dum a
 mensurare saltum curiosule dant operam (ut *Aristophanes* lo-
 λῆρον λήγουσι. See *T. Coryat's Preface upon Travel*, prefix'd
Cruditities.

No less humorous than this, is the Custom mentioned by *H*
 of their chusing at *Hardenberg* the chief Magistrate by a
Venimus Hardenburgam——— Minime vero lectori injucun-
 dum fore puto cognoscere, quo ritu *Consul* illic creari solet, uti qui-
 ab *Oppidanis* accepimus.———

Hinc *Hardenburgam* serâ sub nocte venimus,
 Ridetur veteri nobis mos ductus ab ævo ;
 Quippe ubi deligitur revoluta tempore Consul,
 Barbati circa mensam statuuntur acervam,
 Hispidaque apponunt attentis, menta Quirites :
 Porrigitur series barbarum, desuper ingens
 Bestia, Pes mordax, sueta inter crescere sordes,
 Barbam adiit, festo huic ; gratantur murmure patres,
 Atque celebratur subiecta per oppida Consul.

Huetii Comment. de rebus ad se pertinentibus, 1718. p.
 Or the Choice of a Mayor somewhere in *Essex*, by a Calf ;
 Competitors having a Wisp of Hay stuck in their B—ms. *H*
clitus ridens, N^o. 66.

γ. 315, 316. Whether his *Snout* a perfect *Nose* is, — *An*
an Elephant's Proboscis ;] *Proboscidis* mucro paulo est rigidus
 ut cutem facilius penetret. *Mouseti Inseñor. Theatr.* lib. 2. cap.
 See a farther Account of a *Flea's Proboscis*, Dr. *Hook's Micrographia*
observ. 53. p. 210. Some Microscopical Observations on
 Structure of the Spleen and *Proboscis* of *Fleas* ; by Mr. *Anthony*

Leuclen

How many diff'rent *Specieses*
 Of Maggots breed in rotten Cheefe ;
 And which are next of kin to those
 320 Engender'd in a *Candler's* Nose ;
 Or those not seen, but understood,
 That live in *Vinegar* and *Wood*.
 A paultry Wretch he had, half-starv'd,
 That him in Place of *Zany* serv'd,

Leuenboeck F. R. S. *Philosophical Transactions*, vol. 25. numb. 307. p. 2311, 2312.

Ÿ. 317, 318. *How many diff'rent Specieses — Of Maggots breed in rotten Cheefe ;*] *Species's* in Editions 1664, 1674, 1684, alter'd to *Species*, 1689.

— Others aver, than *Mites* in *Cheese*
Lives in a Monarchy, like Bees ;
Have Civil Laws, and Magistrates,
Their Rise, their Periods, and Fates,
Like other Powers and States. }
And by a strange peculiar Art,
Can bear them sneeze, discourse, and f—t.

(*Pindarick Poem, to the Society of Beaux Esprits*, p. 15.)

Ÿ. 322. *That live in Vinegar*—] See Dr. *Hook's* Account of *Vinegar Worms*, *Micrographia*, observ. 57. p. 216.

Ÿ. 324. *In place of Zany*] A *Buffoon*, or *Jack-Pudding*. In *France* he is called *Jean-Potages*, in *Italy* *Macaronies*, in *Holland* *Pickle-Herring*. *Spectator*, numb. 47.

Mr. *Theobald*, in a Note upon *Shakespear's* Play, intituled, *All's well that ends well*, act. 3. vol. 2. p. 401. observes, “ That it was “ a Foolery practis'd at City Entertainments, whilst the *Jester* “ or *Zany* was in vogue, for him to jump into a large deep Cus- “ tard, set on Purpose, to set on a Quantity of barren Spectators to “ laugh ; as our Poet says in his *Hamlet*.” I do not advance this without some Authority, and a Quotation from *Ben Jonson* will very well explain it :

He ne'er will be admitt'd there where Vennor comes ;
He may, perchance, in tayl of a Sheriff's Dinner
Skip with a Rhime o' th' Table with new nothing,
And take his Almains-leap into a Custard ;
Shall make my Lady May're's and her Sisters
Laugh all their Hoods over their Shoulders.

Devil's an Ass, act. 1. sc. 1.

This might occasion as much Mirth as the Cook's serving up the *Dwarf* in a Pic. (See Mr. *Cleveland's* Works, Ed. 1677. p. 103.

- 325 Hight *Whachum*, bred to dash and draw,
 Not *Wine*, but more unwholesom *Law*
 To make 'twixt Words and Lines huge
 Wide as *Meridians* in Maps;
 To squander Paper, and spare Ink,
 330 Or cheat Men of their Words, some thin
 From this, by merited Degrees,
 He'd to more high Advancement rise;
 To be an *Under-Conjurer*,
 Or Journeyman *Astrologer*:
 335 His Bus'ness was to pump and wheedle,
 And Men with their own Keys unriddle,

¶ 325. *Hight Whachum*,] Journeymen to *Sidrophel*. v. (says Sir Roger l' *Estrange*) one *Tom Jones*, a foolish *W.* In a *Key to a Poem of Mr. Butler's*, 1706. in folio, p. 14. *bum* is said to be one *Richard Green*, who published a Pamphlet about five Sheets of base Ribaldry, and called, *Hudibras in a* It was printed about the Year 1667.

¶ 327, 328, 329, 330. *To make 'twixt Lines and Words Gaps,—Wide as Meridians in Maps,—To squander Paper, and Ink;—Or cheat Men of their Words, some think.*] Alluding to Bills in Chancery, where fifteen Lines are contained in each and six Words in each Line. Or to *blank Instruments* humoured by the *Spectator* (numb. 563,)

“ I T. *Blank Esq*; of *Blank Town* in the County of I
 “ do own myself indebted in the Sum of *Blank*, to *Goo*
 “ *Blank*, for the Service he did me in procuring the C
 “ following *Blank*: And I do hereby promise the said *Blank*
 “ pay to him the said Sum of *Blank*, on the *Blank Day* o
 “ Month of *Blank* next ensuing, under the Penalty and Forfe
 “ of *Blank*.

*Your Blanks are ancient num'rous Folks;
 There's John a Styles, and John a Nokes,
 There's Dash scribendo, and biatus
 And innuendo, that points at us;
 Eke so, d'ye see, as I may say,
 And so forth, and &c cætera.*

On the Family of the Blanks, Miscellaneous Poems, published by D. Lewis, 1730. p. 289.

¶ 235, 236. *His Bus'ness was to pump and wheedle,—Men with their own Keys unriddle.*] We have in this Age better'd with *Sidrophels* and *Whachums*, who were arriv'd a

- To make them to themselves give Answers,
 For which they pay the *Necromancers* ;
 To fetch and carry *Intelligence*,
 340 Of whom, and what, and where, and whence,
 And all *Discoveries* disperse
 Among th' whole *Pack* of *Conjurers* ;
 What *Cut-purses* have left with them,
 For the right Owners to redeem :
 345 And what they dare not vent, find out,
 To gain themselves, and th' *Art* Repute ;
 Draw *Figures*, *Schemes*, and *Horoscopes*,
 Of *Newgate*, *Bridewell*, *Brokers* Shops,
 Of Thieves *ascendant* in the *Cart* ;
 350 And find out all by Rules of *Art* :
 Which Way a Serving-man, that's run
 With Cloaths or Money away, is gone ;

greater Height of juggling and Cheating than those in *Hudibras's* Time were : To prove this, I shall only give the Reader the Device of a *Sidrophel* in *Moor-fields*, as related by the *SpeZator*, (numb. " 193.) The Doctor having gained much Reputation by his *bo-rary Predictions*, is said to have had in his Parlour different Ropes " to little Bells, which hung in a Room above Stairs, where the " Doctor thought fit to be oraculous. If a Girl had been deceived " by a Lover, one Bell was pulled ; and if a Peasant had lost a " Cow, the Servant rang another. This Method was kept in're- " spect to all other Passions and Concerns ; and the skilful Waiter " below fifted the Enquirer, and gave the Doctor Notice ac- " cordingly." (Mr. B.)

See an Account of the League between *Stephen Taylor* and one *Pope*, the one to steal Horses, and the other to discover them. *Abstract of Scot's Hist. of Witchcraft*. *British Librarian*, numb. 4. for September, 1737. p. 223. And an Account of a *Calabrian Astrologer* and *Physician*, *Turkish Spy*, vol. 6. book 2. Letter 19.

†. 347, 348. Draw *Figures*, *Schemes*, and *Horoscopes*, — Of *Newgate*, *Bridewell*, *Brokers* Shops,] See this Piece of Grimace in *Astrologers*, exposed by *Ben Johnson*, *Alchymist*, act. 1. sc. 3. p. 537.

Who pick'd a *Fob* at *Holding-forth*,
 And where a *Watch*, for half the *Worth*
 355 May be redeem'd ; or stolen Plate
 Restor'd at conscionable Rate.

*. 353. *Who pick'd a Fob at Holding-forth.*] Nig. *At Plays, and at Sermons, and at the Sessions,*
'Tis daily their Practice such Booty to make ;
Yea, under the Gallows, at Executions,
They stick not the Stareabouts Purfes to take :
Nay one without Grace
At a better Place,
At Court, and in Christmas, before the King's Face ;
Alas then for Pity, must I bear the Curse
That only belongs to the cunning Cut-purse.

Ben Johnson's Bartholomew Fair act. 3. sc

A French Poet observes of a Jesuit, that he will pick Pocket in the Middle of his *Pater noster*. (Sir Roger l'Esfr *Reflection* upon the *Fable* of a Cat and *Venus*, part 1. fable And a *Pick-pocket* observing that the Times were. pretty dissaid, " The Lord be praised for it, the Churches are pretty " still." (*L'Esfrange's Fables*, part 2. fab. 29.) The Author of *a Tale of a Tub* gives us a Reason why the Preaching of the *senters* is called *holding-forth* (p. 212;) speaking of the Prea of those Times, he says " That the devout Sisters, who lo " upon all Dilatations of the Ear as Protrusions of Zeal, of " ritual Excrescences, were sure to honour every Head the " upon, as if they had been cloven Tongues : But especially " of the Preachers, whose Ears were usually of the prime Ma " tude, which upon that Account he was frequent in expo " with all the Advantages to the People : in his rhetorical " roxyfms turning sometimes to *hold forth the one*, and someti " to *hold forth the other*. From which Custom, the whole Ope " tion of Preaching is to this very Day, among their Professi " stiled by the Phrase of *Holding-forth*." Mr. Cleveland obser (*Character of a Diurnal-maker*, Works, 1677. p. 108.) " Tl " in the Gibberish of the Saints of those Times, a *Hint* diss " ed from a *Holder-forth*."

*. 355, 356.—or *stolen Plate*—Restor'd at conscionable Rate In 1655 Lilly was indicted at *Hickes's-Hall* for giving Judgme for a Reward upon stolen Goods, but acquitted. See *History of his Life*, p. 71. and the Indictment, p. 115. *General Historice Dictionary*, vol. 7. p. 85.)

John Taylor observes (*Figure-Singer*, Works, p. 13.) that the Gentlemen were usually paid, whether they recovered the stolen Goods or not :

- Beside all this, he serv'd his *Master*
 In quality of *Poetafter* :
 And *Rhymes* appropriate could make
 360 To ev'ry Month i' th' *Almanack* ;
 When *Terms* begin and end could tell,
 With their *Returns* in *Doggerel* :
 When the *Exchequer* opes and shuts,
 And *Sowgelder* with *Safety* cuts ;
 365 When Men may eat and drink their *Fill*,
 And when be temp'rate if they will ;
 When use, and when abstain from *Vice*,
Figs, *Grapes*, *Phlebotomy*, and *Spice*.

*If lost Goods you would fain have got,
 Go but to him, and you shall speed or not.
 But he will gain, whether you get or lose,
 He'll have his Fee, for so the Bargain goes.*

*. 359, 360. And *Rhymes* appropriate could make — To ev'ry Month i' th' *Almanack* ;] A Sneer probably upon John Booker, who, as Lilly observes, (see *History of his own Life*, p. 28.) made “ excellent Verses upon the twelve Months, framed according “ to the Configurations of each.”

*. 368.—*Phlebotomy*] Though this Word, which signifies no more than letting blood, is generally understood ; yet some may possibly mistake the Meaning of it, as did Mr. *Lovelight* (*Plain Dealer*, vol. 1. numb. 27. p. 210.) of whom Mrs. *Lætitia Lovelight*, his Wife, gives the following Account: “ We came to “ town (says she) the last Week, where my poor Dear drank “ hard, and fell so ill that I was alarm'd for him — The Lady “ whose House we lodged at, would needs send for Dr. *Fossile*, a “ Man of excellent Learning, but, to borrow a Phrase of *Shakespeare's*, *It is sickned over with Affectation*. When he had felt “ my Husband's Pulse, and gone through a Course of Questions, “ he turned from whispering Mr. *Juniper*, who was in waiting, “ and said to me with a *physical Air*, not the *Air of a Physician* “ — *Maam*, I have ordered Mr. what's his Name, your Spouze's “ Apothecary, to *phlebotomize* him To-morrow Morning. — To “ do what with me? cry'd my poor Husband, starting up in his “ Bed ; I will never suffer it. — No, I am not, I thank God, in so “ desperate a Condition as to undergo so *damnable an Operation as that is*. — As what is? my Dear, answered I, smiling ; the Doctor “ would have you blooded. — Ay, for bleeding, replied he, I like “ it well enough ; but for *that other Thing he ordered*, I will sooner “ die than submit to it.”

- And as in *Prison* mean Rogues beat
 370 *Hemp*, for the Service of the *Great* ;
 So *Whacbum* beat his dirty Brains,
 T' advance his Master's Fame and Gains ;
 And like the Devil's *Oracles*,
 Put into *Dogg'rel Rhymes* his *Spells*,
 375 Which over ev'ry Month's blank Page
 I' th' *Almanack*, strange *Bilks* preface.
 He would an *Elegy* compose
 On Maggots squeez'd out of his Nose ;
 In *Lyric* Numbers write an *Ode* on
 380 His Mistress, eating a Black-pudden :
 And when imprison'd Air escap'd her,
 It puffed him with *Poetic Rapture*.
 His *Sonnets* charm'd th' Attentive Crowd,
 By wide-mouth'd Mortal troll'd aloud,
 385 That, circled with his long-ear'd Guests,
 Like *Orpheus* look'd among the Beasts ;
 A *Carman's* Horse could not pass by,
 But stood ty'd up to *Poetry* ;
 No Porter's *Burthen* pass'd along,
 390 But serv'd for *Burthen* to his Song ;

†. 373, 374. *And like the Devil's Oracles, — Put into Dogg Rhymes his Spells.*] The most reverend, his Grace the Lord Archbishop of *Canterbury* observes, (*Antiquities of Greece*, vol. chap. 9.) “ That *Pythia*, the Priestess of *Apollo*, in *Pyrrhus's* Time had left off giving Answers in Verse, which had been the Custom of all former Ages from the Foundation of the Oracle ; and giving it's Original from *Phemonoe* the first *Pythia*.” *V. Alexand. ab Alexandro, Genial. Dier.* lib. 6. cap. 2. *De Delphi Oraculo.*

†. 386. *Like Orpheus, &c.*] See Mr. *Fenton's Observations* on Mr. *Waller's Poems*, p. 22, 23.

†. 387. *A Carman's Horse could not pass by.*] See *Waller's* Account of his young Master, *Ben. Johnson's Bartholomew Fair*, a 1. sc. 4.

- Each Window like a *Pill'ry* appears,
 With Heads thrust through, nail'd by the Ears :
 All Trades run in as to the Sight
 Of Monsters, or their dear Delight
 395 The *Gallow Tree*, when cutting Purse
 Breeds Bus'ness for *Heroic Verse*,
 Which none does hear but would have hung
 T' have been the *Theme* of such a *Song*.
 Those two together long had liv'd,
 400 In *Mansion* prudently contriv'd ;
 Where neither Tree nor House could bar
 The free Detection of a *Star* ;
 And nigh an *ancient Obelisk*
 Was rais'd by him, found out by *Fisk*,

†. 395, 396. *The Gallow Tree, when cutting Purse — Breeds Bus'ness for heroic Verse,*] “ I could make you a true Relation of some (says *Gassendus*, *Vanity of Judiciary Astrology*, p. 151.) “ who having been told by *Astrologers*, that they should die by a “ Rope, have, to prevent the Shame of the common Gallows, “ hanged themselves, when they had no other Occasion of Discontent.”

†. 397, 398. *Which none does hear but would have hung — T' have been the Theme of such a Song.*] Especially if the first *Squire Ketch* had been the Executioner, of whom it was observed by his Wife, “ That any Bungler might put a Man to death, but that her “ Husband only knew how to make a Gentleman die sweetly.”

†. 400. *In Mansion prudently contriv'd ;*] *Lilly's* House was at *Horsbam* in the Parish of *Walton upon Thames*, where he tells us he constantly lived when he was not in *London*. As to the following Story, upon which the Poet is so pleasant, he prudently omits the mention of it in his *Life*, as knowing it could not redound to his Honour or Reputation. (Mr. B.)

†. 404. — *Found out by Fisk,*] *La Fisk*, a pretended Astrologer and Jugler, is mentioned in *Fletcher's* Tragedy of *Rollo Duke of Normandy*, act 4. sc. 1, 2, 3.

But Mr. *Butler* alludes to one *Fisk*, of whom *Lilly* observes (in his *Life*, second edit. p. 29.) that he was a Licentiate in Physic, and born near *Framlingham* in *Suffolk*; was bred at a Country School, and designed for the University, but went not thither; studying Physic and Astrology at home, which afterwards he practised at *Colebeester*, after which he came to *London*, and practised there.

- 405 On which was written, not in Words,
 But *Hieroglyphic* mute of *Birds*,
 Many rare pithy *Saws* concerning
 The Worth of *Astrologic* Learning :
 From Top of this there hung a *Rope*,
 410 To which he fasten'd *Telescope* ;
 The *Spectacles* with which the *Stars*
 He reads in smallest *Characters*.
 It happen'd as a *Boy*, one Night,
 Did fly his *Tarsel* of a *Kite* ;
 415 The strangest long-wing'd *Hawk* that flies,
 That, like a Bird of *Paradise*,
 Or *Herauld's Martlet*, has no *Legs*,
 Nor hatches young ones, nor lays *Eggs* ;

there. *Lilly* says, he had good Skill in the Art of *Div*
 upon Nativities ; and that he learnt from him many things in
 Way, and how to know good Books in that Art. He was
 famous about the Year 1633, and died in the 78th Year of his
 (*Lilly's Life* p. 38, 39.)

Ÿ. 407. *Many rare pithy Saws*] A *Saw*, an old or grave *Sa*
 a Proverb, a Maxim. *Baily's Dict.*

Ÿ. 416, 417. *That, like a Bird of Paradise, — Or Hera*
Martlet, has no Legs,] Mr. *Willoughby* (in his *Ornithology*, l
 chap. 12. p. 90.) gives the following Account in Proof of
 Birds of Paradise having Legs: " I myself, saith *Jobannes de l*
 " have two Birds of Paradise of different Kinds, and have
 " many others, all which had Feet, and those truly, for the l
 " of their Bodies, sufficiently great, and very strong Legs : '
 " same is confirmed by *Margravinus Clusius* in his *Exotics*,
 " *Wormius* in his *Museum*, p. 295.—These most beautiful Bi
 " as *Aldrovandus* reports, are called by the Inhabitants of
 " *Molucca Islands*, *Manucodiatæ*, i. e. *God's Birds*. — Tl
 " are called *Birds of Paradise*, both for their excellent Shape, :
 " Beauty of their Bodies ; and also because where they are br
 " whence they come, and whither they betake themselves is r
 " known, since they are found only dead. And the Vulgar in
 " gine them to drop out of Heaven or Paradise." (See *Le Blam*
Travailes, part 1. chap. 27. p. 115.)

They are of various Colours, some white and scarlet, othe
 white and yellow. (*Purchase's Pilgrims*, vol. 5. book 2. chap. :
 p. 105.)





PART II. CANTO III. 41

His Train was six Yards long, Milk-white,
 420 At th' End of which, there hung a *Light*,
 Inclos'd in *Lanthorn* made of *Paper*,
 That far off like a *Star* did appear.
 This *Sidrophel* by chance espy'd,
 And with Amazement staring wide,
 425 *Bless* us! quoth he, what dreadful Wonder
 Is that, appears in *Heaven* yonder?
 A *Comet*, and without a *Beard*!
 Or *Star* that ne'er before appear'd?
 I'm certain 'tis not in the *Scrowl*
 430 Of all those Beasts, and Fish, and Fowl,
 With which, like *Indian Plantations*,
 The learned stock the *Constellations*;
 Nor those that drawn for Signs have bin,
 To' th' *Houses* where the *Planets* Inn.

As to the *Martlet* in *Heraldry*; it is a little Bird represented without Feet, but with Legs; and it is used as a Difference, or Mark of Distinction, of the Fourth Brother. (*Dict. to Guillim's Display of Heraldry*, last edit.) See an Account of the *Black-Martin*, or *Swift*, (*Willoughby's Ornithology*, book 2. p. 214.)

†. 427. *A Comet, and without a Beard!*] See an Account of the *Beards and Tails of Comets*, Dr. Harris's *Astronomical Dialogues*, p. 138 to 145 inclusive, second edit. *Lexicon Technicum*, under the Word *Comet*. *Chambers's Cyclopædia*. *Baile's Dictionary*, fol. edit. An Account of the Comet in the Year 1618. *Jobussoni Rerum Britannic. Hist.* lib. 17. p. 530. And an Account of the Nature of *Comets*, *Spencer's Prodigia*, second edit. p. 282.

†. 428. *Or Star that ne'er before appear'd?*] See an Account of such Stars, Dr. Harris's *Astronomical Dialogues*, p. 65, 85. *Lexicon Technicum*, under the Title of *Fixed Stars*. Mr. Fenton's *Observations upon Mr. Waller's Poems*, quarto, p. 80. Of the new Star that appeared in the Year 1670. *Philosoph. Transactions*, vol. 4. numb. 65. p. 2087. And a short History of several new Stars that have appeared within one hundred and fifty Years, to the Year 1715. *Philosophical Transactions*, numb. 346. vol. 29. p. 353.

†. 429. *I'm certain 'tis not in the Scrowl, &c.*] See Dr. Harris's *Astronomical Dialogues*, p. 30.

†. 433, 434. *Nor those that drawn from Signs have bin,—To th' Houses where the Planets inn.*] “You see (says Dr. Harris, *Astronomical*

- 435 It must be supernatural,
 Unless it be that Cannon-ball
 That, shot i' th' Air point-blank upright,
 Was born to that prodigious Height,
 That learn'd *Philosophers* maintain;
 440 It ne'er came backwards down again;
 But in the *Airy Region* yet,
 Hangs like the Body of *Mabomet* :
 For if it be above the Shade,
 That by the *Earth's* round Bulk is made,
 445 'Tis probable it may from far
 Appear no Bullet, but a Star.
 This said, he to his Engine flew,
 Plac'd near at Hand, in open View,
 And rais'd it 'till it levell'd right
 450 Against the *Glow-worm* Tail of *Kite*.
 Then peeping thro', *Bless* us! (quoth he)
 It is a Planet now I see;

Astronomical Dialogues, p. 30.) " why *Astronomers* call them the
 " twelve *Signs*; because they begin, or mark out the Place of
 " the Sun in the Heavens; and also why *Astrologers* call them
 " Houses, because they assigned them for Dwellings, or Places of
 " abode for the *Planets*. *Gassendus* (see *Vanity of Judiciary Astro-*
logy, chap. 11. p. 52.) demolishes the *celestial* Houses, and
 merrily observes (p. 55.) " That that Man had no dull, nor un-
 " pleasant Fancy, who first made the Planets provide Stables for
 " Beasts in the Heavens, and take care of greater Cattle in the
 " twelfth House, and smaller in the sixth."

§. 436. *Unless it be that Cannon-ball.*] * " The Experiment
 " was tried by some foreign *Virtuosi*, who planted a Piece of Ord-
 " nance point-blank against the *Zenith*, and having fired it, the
 " Bullet never returned back again; which made them all con-
 " clude that it sticks in the Mark: but *Des Cartes* was of opinion
 " that it does but hang in the Air." See more, *Tale of a Tub*,
 p. 252.

" A Ray of Light runs between the Sun and Earth in six or
 " seven Minutes; and yet a *Cannon-ball*, supposing it to move all
 " the Way as fast as when it just parts from the Gun, cannot
 " arrive at the Sun in twenty-five Years." (Dr. *Harris's Astronom.*
Dialogues, p. 75.) And at one of the fixed Stars in 50000 Years
 (*Id. ib.* p. 82.)

- And, if I err not, by his proper
Figure, that's like *Tobacco-stopper*,
 455 It should be *Saturn* : yes, 'tis clear,
 'Tis *Saturn*, but what it makes him there?
 He's got between the *Dragon's Tail*,
 And farther Leg behind o' th' *Whale* ;
 Pray *Heav'n* divert the fatal Omen,
 460 For 'tis a *Prodigy* not common :
 And can no less than the *World's End*,
 Or *Nature's* Funeral portend.
 With that he fell again to pry,
 Thro' *Perspective* most wilfully,
 465 When by Mischance the fatal String,
 That kept the tow'ring *Fowl* on wing,
 Breaking, down fell the Star : Well shot,
 Quoth *Whacum*, who right wisely thought

*. 453, 454, 455. *And, if I err not, by his proper—Figure, that's like Tobacco-stopper,—It should be Saturn,—* If a Tobacco-stopper is turned so, as to have a round Knob shooting out with two Ends, (and there are many such) it will be like the Print we have of *Saturn* in many Books of Astronomy. (Dr. W. W.)

Dr. Harris (see *Astronomical Dialogues*, p. 134, 135.) calls this but mere Ridicule : “ Though (he says) it has it's Use, for it impresses itself, and the Thing stronger in the Memory than perhaps a more just and serious Description would have done.

*. 461, 462. *And can no less than the World's End,—Or Nature's Funeral portend.*] Spencer thus describes the Fears of the Vulgar, upon the Appearance of a blazing Star :

*Thus as she fled, her Eyes she backward threw
 As fearing Evil that pers'd her fast ;
 And her fair yellow Locks behind her flew,
 Loosely dispers'd with Puff of ev'ry blast ;
 All as a blazing Star doth far out-cast
 His hairy Beams, and flaming Locks dispred ;
 At Sight whereof the People stand aghast ;
 But the sage Wizard tells as he has read,
 That it importunes Death, and doleful Dreribead,*

(*Fairy Queen*, book 3. canto 1. st. 16. vol. 2. p. 371. Vide *Wolfe's Lotion. Memorab. par. post. p. 950.*)

- H' had levell'd at a Star, and hit it :
 470 But *Sidrophel*, more subtle-witted,
 Cry'd out; What horrible and fearful
 Portent is this, to see a Star fall ;
 It threatens *Nature*, and the Doom
 Will not be long before it come !
 475 When Stars do fall, 'tis plain enough,
 The *Day of Judgment*'s not far off ;
 As lately 'twas reveal'd to *Sedgwick*,
 And some of us find out by *Magick*.
 Then since the Time we have to live
 480 In this World's shorten'd, let us strive
 To make our best Advantage of it,
 And pay our Losses with our Profit.
 This Feat fell out, not long before
 The *Knight*, upon the forenam'd Score,

†. 475. *When Stars do fall,*]

Scpe enim stellas vento impendente videbis

Præcipites cælo labi———*Virgil Georg.* 1. 365, 366.

And oft before tempestuous Wind arise

The seeming Stars fall headlong from the Skies. Mr. Dryden.

Non cadere in terram stellas & sidera cernis.

Lucret. lib. 2. p. 209.

Vide *Wolfsi Lection.* Memorab. sub Ann. 765. par. 1. p. 200. Hoc tempore stellæ de cælo delapsæ sunt : significantes Papam & Clericos, ac Ecclesiæ optimates de negotiis cœlestibus, quorum cura sola folis illis demandata esset, desciscere, & terrenis mundi rebus se involvere.

†. 477. *As lately 'twas reveal'd to Sedgwick.*] *William Sedgwick*, a whimsical Enthusiast, sometimes a *Presbyterian*, sometimes an *Independent* ; and at other Times an *Anabaptist* : Sometimes a *Prophet*, and pretended to foretell Things out of the Pulpit to the Destruction of ignorant People ; at other Times pretended to Revelations, and upon Pretence of a Vision that *Doomsday* was at Hand, he retired to the House of Sir *Francis Russell* in *Cambridgehire* : And finding several Gentlemen at Bowls call'd upon them to prepare for their dissolution ; telling them, that he had lately received a Revelation, that *Doomsday* would be some Day the Week following. Upon which they ever after called him *Doomsday Sedgwick*, *Wood's Athens Oxon.* part. 2. col. 335, 336. first edit.)

- 485 In Quest of *Sidrophel* advancing,
 Was now in Prospect of the *Mansion* :
 Whom he discov'ring, turn'd his *Glass*,
 And found far off, 'twas *Hudibras*.
Whachum (quoth he) look yonder, some
 490 To try, or use our Art are come :
 The one's the learned *Knight* ; seek out,
 And pump 'em what they came about.
Whachum advanc'd, with all Submiss'ness
 T' accost 'em, but much more their Bus'ness :
 595 He held a Stirrup while the *Knight*
 From *Leathern Bare-bones* did alight ;
 And taking from his Hand the Bridle,
 Approach'd the dark *Squire* to unriddle :
 He gave him first the Time o' th' Day,
 500 And welcom'd him, as he might say :
 He ask'd him whence they came, and whither
 Their Bus'ness lay ? Quoth *Ralpho*, hither.
 Did you not lose ?—Quoth *Ralpho*, nay ;
 Quoth *Whachum*, Sir, I meant your Way !
 505 Your *Knight*—Quoth *Ralpho*, is a *Lover*,
 And Pains intolerable doth suffer :
 For *Lovers* Hearts are not their own Hearts,
 Nor Lights, nor Lungs, and so forth downwards.
 What Time ?—Quoth *Ralpho*, Sir, too long,
 510 Three Years it off and on has hung—

†. 491. *The one's the learned Knight ;*] It appears from *Lilly's* Life, that he and the Knight were acquainted ; so that from hence, and the Knight's Figure, he might well know him at a Distance : I need not observe (for every Reader will readily do it) how naturally *Whachum* makes a Discovery of the Knight's Business from *Ralpho*, and how artfully he communicates it to *Sidrophel*. Upon this Discovery is founded the Knight's Surprise, and his learned Debate with the Conjuror, which is gradually work'd up to such a Warmth, as necessarily involves the Knight in a fourth Engagement, whereby he happily gains a second Victory. (Mr. B.)

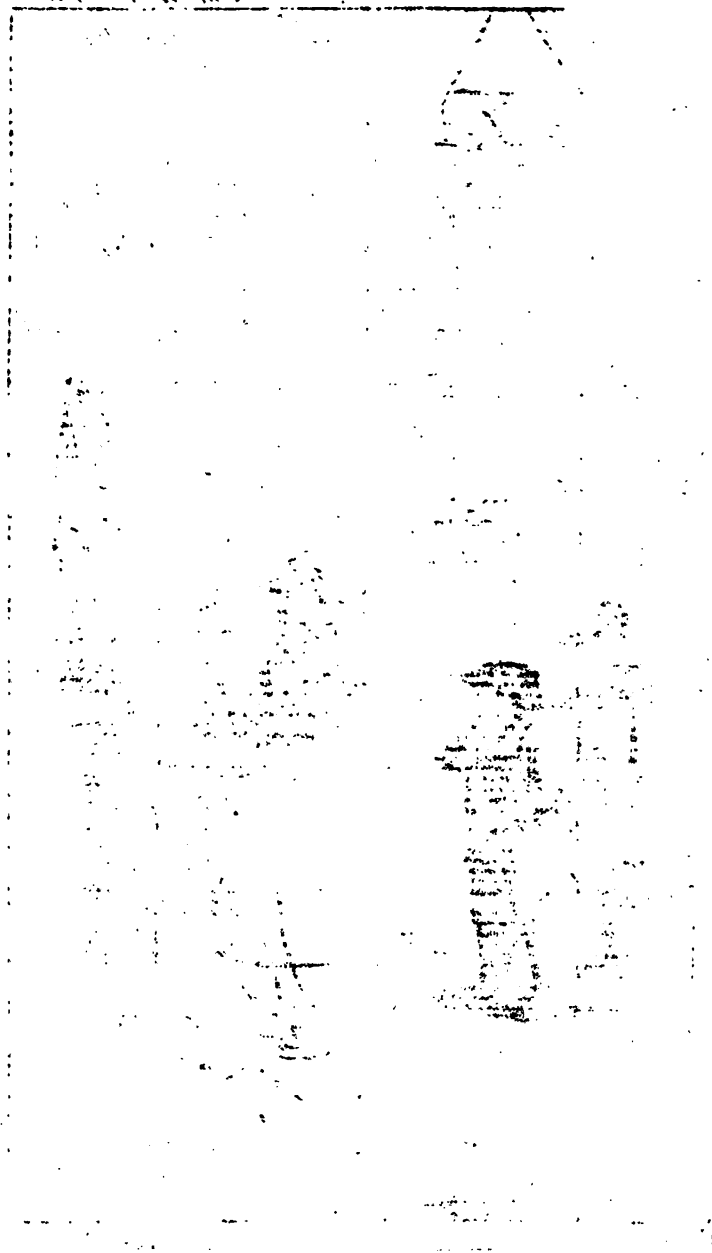
- Quoth he, I meant what Time o' the Day 'tis ;
 Quoth *Ralpho*, between seven and eight 'tis.
 Why then (quoth *Whachum*) my small *Art*
 Tells me, the *Dame* has a hard *Heart* ;
- 515 Or great *Estate*——Quoth *Ralph*, a *Jointer*,
 Which makes him have so hot a Mind t' her.
 Mean while the *Knight* was making Water,
 Before he fell upon the Matter ;
 Which having done, the *Wizard* steps in,
- 520 To give him suitable Reception ;
 But kept his Bus'ness at a *Bay*,
 Till *Whachum* put him in the Way ;
 Who having now, by *Ralpho*'s Light,
 Expounded th' Errand of the *Knight* ;
- 525 And what he came to know, drew near,
 To whisper in the *Conj'rer*'s Ear,
 Which he prevented thus: What was't,
 Quoth he, that I was saying last,
 Before these *Gentlemen* arriv'd ?
- 530 Quoth *Whachum*, *Venus* you retriev'd,
 In Opposition with *Mars*,
 And no benigne friendly Stars
 T' allay the Effect. Quoth *Wizard*, So !
 In *Virgo* ? Ha ! quoth *Whachum*, No :
- 535 Has *Saturn* nothing to do in it ?
 One tenth of's Circle to a Minute,

¶ 530. Quoth Whachum, Venus you retriev'd] *Whachum* having pump'd *Ralph*, and learnt of him the Business they came about, tells it to his Master in *astrological Cant* ; *Mars* and *Venus* are the Lover and his Mistress in Opposition. She is not *Virgo*, therefore a *Widow*. (Dr. B.)

¶ 535, 536. Has Saturn nothing to do in it ?—One tenth of's Circle to a Minute.] The Planet *Saturn* is thirty Years (or thereabout) going round the *Zodiac* ; three Years being the tenth of his Circle, the Conjuror told the Knight he knew his Errand. *Saturni circuitus absolvitur solummodo intra annos proxime triginta, Gassendi Astronomia*, lib. 3. cap. 2. " The Time of his Revolu-

" tion





'Tis well, quoth he.—Sir, you'll excuse
 This Rudeness, I am forc'd to use,
 It is a *Scheme* and *Face of Heaven*,
 540 As th' *Aspects* are dispos'd this *Even*,
 I was contemplating upon,
 When you arriv'd ; but now I've done.
 Quoth *Hudibras*, if I appear
 Unseasonable in coming here
 545 At such a Time, to interrupt
 Your *Speculations*, which I hop'd

" tion (says Dr. *Harris*, *Astronomical Dialogues*, p. 131.) is a-
 " bout thirty Years. or more exactly speaking in 10759 Days,
 " 6 Hours, 36 Minutes.

*Then lost is fullen Saturn's ample Bounds,
 Who once in thirty Years the World surrounds.*

(J. Taylor's *Works*, p. 132.)

†. 539, 540. *It is a Scheme and Face of Heaven,—As th' Aspects
 are dispos'd this Even,*] See this Piece of Grimace expos'd, *Scot's
 Discovery of Witchcraft*, book 11. chap 21.

†. 545, 546. ————— *To interrupt—Your Speculations,*]
 From the succeeding Part of this *Canto*, 'tis plain that *Sidrophel*
 did not gain the same Credit with *Hudibras*, that another *Fortune-
 Teller* did with the Person who consulted him in a matrimonial
 Case. (See *L'Étrange's Fables*, part 2. fab. 6.) " A Fellow (says
 " he) that had a Wambling towards Matrimony, consulted a Man
 " of Art in *Moor-Fields*, whether he should marry or not? The
 " cunning Man put on his considering Cap, and gave him this
 " short Answer: *Pray have a Care how you marry stand over*
 " *Head* (says he) as People frequently do ; for you are a lost Man
 " if you go that Way to Work : But if you can have the Heart
 " to forbear your Spouse's Company for three Days and Nights,
 " well told, after you two are Man and Wife, I will be bound
 " to burn my Books if you don't find the Comfort of it. The
 " Man took the Virgin to his wedded Wife, and kept his Di-
 " stance accordingly ; while the Woman in the mean Time took
 " Pet, and parted Beds upon it, and so the Wizard saved his
 " Credit."

Less fortunate in this Respect was Dr. *William Ramsey*, with
 whom Dr. *Young* was acquainted, (see *Sidrophel Vapularum*, p. 31.)
 " Who publickly boasted of Skill enough in Astrology, to fore-
 " know a Man's Fate, particularly whether he were born to be
 " rich, fortunate in Marriage, &c. and depended so much upon it,
 " as to assure himself of great Wealth, and happy Nuptials:
 " Who

Affistance from, and come to use,
'Tis fit that I ask your Excuse.

By no Means, Sir, quoth *Sidrophel*,
550 The Stars your coming did foretel ;

“ Who yet died poor in a Goal, after he had married such a Wife,
“ as prevail'd upon him to write that Satyr, intitled *Conjugium*
“ *Conjurgium*.

Some of the Saints of those Times, in Cases of Matrimony, took a different Method, and pretended to seek the Lord ; as appears from the following Prayer of Mr. George Swatbe, Minister of Denham in Suffolk. (See his *Prayers publish'd* 1739, p. 15.)
“ O my good Lord, &c. I this Night desire thy Counsel in Behalf
“ of Roger Horfeede of Hengreave : Thou, Lord, knowest whether it be better for him to live a single Life, or to marry the
“ first Woman that was propounded to him, with whom he has
“ been thrice, who loves him well ; or to accept of the second
“ Maid proffer'd him, which his farther off, whom he hath only
“ seen once, she having carnal Friends, and more Beauty, and
“ more pleasing Behaviour than the former, who hath godly Friends :
“ Yet at this present I know neither of these, nor any of their
“ Friends by Name or Face. Lord, I desire thy special Council
“ which I shall advise him unto, or to live as he is. I know not
“ of these three Things which is best for him to chuse : I pray
“ thee guide me in my Judgment, that so I may in due Time
“ direct him what Way to chuse, what to do. Thou, O my God,
“ knowest what Way is best, what Course will be most for thy
“ Glory, and for his Good. Lord, he desires to resign his Will
“ to thy Will, he desires to go in that Way wherein thou wilt
“ meet him, wherein thou wilt bless him, wherein he may gain
“ thee most Glory in his Life and Conversation. If thou wilt
“ continue to him the Gift of Chastity, as thou hast for thirty five
“ Years, then persuade his Heart that Way : If thou wilt have
“ him accept of the first Offer, then direct him that Way : If
“ thou wilt have him take the second Proffer, then counsel him that
“ Way, or shew to me which of these Ways are best, that I may
“ direct him as from thy Counsel. Lord, let thy Hand appear in
“ the pitching of his Heart upon that Choice, which thou wouldst
“ have him make ; let thy Providence appear in his Choice. Hear
“ my Desires, Petitions, and Requests for him.”

¶ 550. *The Stars your coming did foretel ;*] “ How to determine their Influence particular (says the Author of the *Turkish Spy*, vol. 8. book 4. letter 10) by Divination, by calculating Nativities, erecting Horoscopes, and other Schemes of *Astrology* : To foretel Things to come, to avoid prognosticated Evils, and engross all happy Events ; to predict other Mens Fates, whilst

“ we

I did expect you here, and knew,
Before you spake your Bus'ness too.

Quoth *Hudibras*, make that appear,
And I shall credit whatsoe'er

555 You tell me after, on your Word,
Howe'er unlikely, or absurd.

You are in *Love*, Sir, with a *Widow*,
Quoth he, that does not greatly heed you,
And for three Years has rid your *Wit*

560 And *Passion*, without drawing *Bit* :
And now your Bus'ness is to know
If you shall carry her or no.

Quoth *Hudibras*, you're in the right,
But how the *Devil* you come by't,

565 I can't imagine ; for the *Stars*
I'm sure, can tell no more than a *Horse* ;
Nor can their Aspects (though you pore
Your Eyes out on 'em) tell you more
Than th' Oracle of *Sieve* and *Sheers* ;

570 That turns as certain as the *Spheres* :

" we are ignorant of 'our own, &c. is a Thing which appears to
" me beyond the Power of human Reason, and a Science built
" on Sand."

†. 557. *You are in Love, Sir, with a Widow,*] See *Gipsy, Fortune-Teller* to Sir Roger de Coverley, *Spectator*, N° 130.

†. 565, 566. ————— *For the Stars — I'm sure can tell no more than a Horse.*] *Paracelsus* (according to Mr. *Webster, Displaying of supposed Witchcraft*, chap. 17. p. 340.) was of a different Opinion. *Præterea fideribus nota sunt omnia, quæ in naturâ existunt: unde (inquit) sapiens dominabitur Astris: is sapiens, qui virtutes illas ad sui obedientiam cogere potest.*

Nay some *Astrologers* (see *Gassendus's Vanity of Judiciary Astrology*, p. 6.) suppos'd, " That in the *Zodiac* were twelve Prince-
" ly Gods presiding over the twelve Signs, there being besides
" thirty other Stars as privy Counsellors to those Deities ; which
" did not observe and recount all Occurrences upon Earth, that the
" celestial Senate might consult and decree accordingly."

†. 569. *Than th' Oracle of Sieve and Sheers.*] See the Manner of trying this foolish Experiment in *Wierus (De Proſtigiis Dæmonum)*, Vol. II.

But if the *Devil's* of your Counsel,
 Much may be done, my noble *Donzel*;
 And 'tis on his Account I come,
 To know from you my fatal Doom.

- 575 Quoth *Sidrophel*, if you suppose,
 Sir *Knight*, that I am one of those,
 I might suspect, and take the *Alarm*,
 Your Bus'ness is but to inform ;
 But if it be, 'tis ne'er the near,
 580 You have a *wrong Sow by the Ear* ;
 For I assure you, for my Part,
 I only deal by *Rules of Art* ;

num. lib. 2. cap. 12. p. 196.) and in *Scot*, (*Discovery of Witchcraft* book 12. chap. 17. p. 226. book 16. chap. 5. p. 478.)

† 572. ———— *My noble Donzel*] or *Don*. The Word us'd by *Face to Surley*, who (in *Ben Johnson's Alchymist*, act 4. sc. 3. and sc. 6.) acted the Part of a *Spaniard*.

† 578 ———— *But to inform*.] At that Time there was a severe Inquisition against Witches, Conjurers, &c. (Mr. W.) as there was at the Beginning of the Reign of King *James the First*. I find in *Rymer's Fœdera*, vol. 16. p. 666. a special Pardon from King *James to Simon Read*, for practising the *Black-Art*.

† 580. *You have a wrong Sow-by the Ear*.] One of *Sancho Pancha's* proverbial Expressions, "He that thinks to grunt at me has a wrong Sow by the Ear." (*Don Quixote*, vol. 2. chap. 20. p. 249.)

† 581, 582. *For I assure you for my Part,—I only deal by Rules of Art*.] *Gassendus* observes, (see *Vanity of Judiciary Astrology*, p. 136.) "That *Heminga*, a Modern, having proposed thirty eminent Nativities, and reduced them to strict Examination, according to the best Rules of Art: He declared, that the Experiments did by no means agree with the Rules, sad Events befalling such as were born under the most happy and promising Positions of Heaven; and good befalling such as the Heavens frowned upon, and threatened all the Ruin and Mischief unto, that can be imagined: And therefore concluded, that *Astrologers*, when they give Judgment of a Nativity, are generally "the whole Heavens wide of the Truth" Nay *Cardan* himself own'd, (see *Gassendus's Vanity of Judiciary Astrology*, p. 159.) "That of forty Things, scarce ten happen'd right."

Such as are lawful, and judge by

Conclusions of *Astrology* :

585 But for the *Devil*, know nothing by him,
But only this, that I defy him.

Quoth he, Whatever others deem ye,

I understand your *Metonymy* :

Your Words of second-hand Intention,

590 When Things by *wrongful Names* you mention,
The mystick Sense of all your *Terms*,
That are indeed but *Magick Charms*,
To raise the Devil, and mean one Thing,
And that is down-right *Conjuring* :

†. 584. *Conclusions of Astrology*.] Mr. *Ward*, *Rhetoric-Professor* of *Gresham-College*, (see his *Lives of the Professors*, p. 126.) informs us, that the learned Mr. *Gataker* desiring Mr. *Henry Briggs*, the first *Geometry-Professor* of that College, to give him his Judgment concerning *Judicial Astrology*? his Answer was, “ That he “ conceiv’d it to be a mere System of groundless Conceits.” And Mr. *Oughtred* calls him the *Mirror* of the Age, for his excellent Skill in *Geometry*. *Tacitus* of old has exposed them, (see Sir *Henry Savile’s* Translation, vol. 3. b. 1. p. 44.) *Kircher* speaks contemptibly of them, (*Athanasii Kircheri itiner. exstatic. in Globum Jo-vis*, p. 213.) Non possum non improbare improbam quorundam Astrologorum audaciam & temeritatem, qui tam tuto & confidenter de fortunâ, & eventibus, tum regnorum, tum nationum seculuris vaticinantur, dum Astrologiam infallibilibus veritatis regulis astringere se posse putant. *Wolffius* (*LeBion. Memorab.* par. 1. p. 796.) has given a remarkable Account of an Astrologer’s Son at *Milian* who was hang’d, and thereby had eluded all the Rules of his Father’s Art. (See the Art fully expos’d, *Dissertat. Favorini Philosophi adversus eos, qui Chaldaei appellantur.* A. Gellii Noë. *Attic.* lib. 14. cap. 1. *Jo. Pici Mirandulae*, lib. 6. tom. 1. p. 397. *Fra. Valeffi*, lib. de *Sacrâ Philosophiâ*, cap. 31. *Turkish Spy*, vol. 8. b. 4. chap. 10. *Gassendus’s* *Vanity of Judiciary Astrology*. passim. Preface to Dr. *Long’s* *Astronomy*, p. 5. And Dr. *James Young’s* *Sidropbel Vapulans*, p. 34. where ’tis fully exposed by many learned Men, who had studied that Art.

†. 588. *I understand your Metonymy*.] *Metonymy* is a Figure in *Rhetoric*, which implies a changing or putting of one Name or Thing for another: As when the Cause is put for the Effect, the Subject for the Adjunct, or contrarily.

†. 592, 593. *That are indeed but Magic Charms,—To raise the Devil—*] *Mottray* (*Travels*, vol. 2. p. 334) seems to dispute the

595 And in itself more warrantable,
 Than *Cheat*, or *Canting* to a *Rabble*,
 Or putting *Tricks* upon the *Moon*,
 Which by Confed'racy are done.
 Your ancient *Conjurers* were wont
 600 To make her from her Sphere dismount,

the Possibility of raising the Devil; and endeavours to confirm his Opinion by a remarkable Story of *Baron L* —, a *Danish* Prisoner of War, who was confined in one of the Prisons of *Stockholm*, for having been convicted of a Design of treating with the Devil, for a certain Sum of Money, which at that Time he stood in extreme Need of—And to this End; instead of Ink, he had with his own Blood sign'd a Bond, by which he himself, and some Companions of his (who for Want of Money and Credit had sign'd it in the same Manner (firmly and truly made their Souls over to the infernal Spirit after their Deaths, upon Condition, that he would pay them down that Sum: but neither he, nor any of the rest could compass their desired End, notwithstanding all the Pains they took about it: Going by Nights under Gibbets, and in Burying-Places to call upon him, and desiring him to trust them; but neither Body nor Spirit (says he) ever came to treat with them: At last one of them, finding the Devil would not help him, determin'd to try what he could do for himself; and having robbed and murdered a Man, he was taken up, tried and executed, and in his Confession he owned the Transaction and Intent. And in *Baron L* —'s Chamber the Bond was found, but torn to Pieces, as void, and of none Effect.

†. 599, 600. *Your ancient Conjurers were wont—To make her from her Sphere dismount.*] This was ascrib'd to them by the *Heathen Poets*. Thus *Virgil* speaks, (*Bucol. Ecl. 8. 69, 70.*)

Carmina vel cœlo possunt deducere Lunam.

Carminibus Circe focos mutavit Ulyssæi.

*Pale Phœbe drawn by Verse, from Heaven descends,
 And Circe chang'd with Charms Ulysses Friends.*

Mr. Dryden.

And *Canidia*, the Witch in *Horace*, boasts of her Power in this Respect.

Mœque terra cedit insolentiæ,

An quæ movere cereas imagines

(Ut ipse nosti curiosus) & Polo.

Diripere Lunam——. *Horat. Canid. Epod. 17. 75, &c.*

And the Witch in *Ovid* pretended to the same Power.

Te quoque Luna traho, &c.

Metamorph. 7. 207, &c.

And to their *Incantations* stoop ;
 They scorn'd to pore thro' *Telescope*,
 Or idly play at Bo-peep with her,
 To find out cloudy, or fair Weather,
 605 Which ev'ry *Almanack* can tell
 Perhaps, as learnedly, and well
 As you yourself—Then, Friend, I doubt
 You go the furthest Way about :
 Your modern *Indian Magician*
 610 Makes but a Hole in th' Earth to piss in,

*And thee Titania, from thy Sphere I hail,
 Though Brass resounding, thy Extremes avail.* Mr. G. Sandys.
 This Opinion seems to be sneer'd at by *Propertius*, in the follow-
 ing Lines, (lib. 1. Eleg. 1. 19.)

At vos deductæ quibus est fallacia Lunæ,
 Et labor in magicis sacra piare focis,
 En agendum Domine mentem convertite nostræ,
 Et facite illa mæo palleat ore magis.
 Tunc ego crediderim vobis, & sidera & annes
 Possè Cyteinis ducere carminibus.

Vide *Tibull. de Fascinatrice*, lib. 1. eleg. 2.

The Author of this Opinion, (as Mr. Sandys observes, Notes upon the 7th Book of *Ovid's Metamorph.* p. 144. edit. 1640.) was *Aglonice*, the Daughter of *Hegemon*, "Who, being skilful in *Astrology*, boasted to the *Thessalian* Women, (foreknowing the Time of the *Eclipse*) that she should perform it at such a Season, which happening accordingly, they gave Credit to her Deception. — Nor is it a Wonder, says *Vives*, that those learned Men (namely, *Pindarus* and *Stesichorus*) should believe, that the Moon was drawn down from Heaven, since a Sort of Men, as we remember, believed an *Ass* had drank her up; because as she shone in the river where he drank, a Cloud on the sudden overshadowed her: For this the *Ass* was imprisoned, and, after a legal Trial, immediately rip'd up, to let the Moon out of his Belly, that she might shine out as formerly." *Columbus* imposed upon the *Jamaicans* in the same Manner, by foretelling an *Eclipse* to happen two Days after, which they took for a Miracle. (*Purchasse's Pilgrims*, vol. 5. p. 606.)

γ. 609, 610. Your modern *Indian Magician*—Makes but a Hole in th' Earth to piss in, &c.] The Translator of *Torquemada*, intitled, *The Spanish Maundowile*, fol. 62. gives us the following Account: "Amongst other Things, which are written in the *Mal-lous Maleficarum*, you shall find, that the Commissioners having

And straight resolves all Questions by't,
And seldom fails to be i' th' right.

The *Rofy-Crucian* Way's more fure
To bring the Devil to the Lure ;

615 Each of 'em has a fev'ral Gin,

To catch *Intelligences* in.

Some by the *Nofe* with Fumes trapan 'em,

As *Dunſtan* did the *Devil's Grannum* ;

“ apprehended certain Sorceresses, will'd one of them to shew what she could do ; assuring her Life, on Condition, that from thenceforward she should no more offend in the like : Whereupon going out into the Fields in the Presence of the Commissioners, and many others, she made a Pit in the Ground with her Hands, making *Water therein* ; which being done, she stirred about the Urine with one of her Fingers, out of which by little and little, after she had made certain Characters, and mumbled a few Words, there rose a Vapour, which ascending upward like a Smoke, began to thicken of itself in the midst of the Region of the Air, gathering and making there a black fearful Cloud, which cast out so many Thunders and Lightnings, that it seemed to be a Thing *bellish* and *infernal*. The Woman remaining all this while still, ask'd the Commissioners at last, where they would have that Cloud discharge a great Quantity of Stones ? They pointing to a certain Place, where it could do no Hurt, the Cloud of a sudden began to move itself with a great, furious Blustering of Winds ; and in a short Space, coming over the Place appointed, discharged a great Number of Stones like a violent shower, directly within the Compass thereof.” (See *Travels of le Blanc*, part. 2. chap. 23. p. 302. and something remarkable, *Wolfe's Lesson. Memorab.* par. 1. p. 278. and other Stories of this Kind, with a Confutation, *Scot's Discovery of Witchcraft*, chap. 13. p. 60.)

¶ 617, 618. Some by the *Nose* with Fumes trapan 'em—As *Dunſtan* did the *Devil's Grannum*.] St. *Dunſtan* was made Archbishop of *Canterbury*, Anno 691. His Skill in the liberal Arts and Sciences (Qualifications much above the *Genius* of the Age he liv'd in) gain'd him first the Name of a Conjurer, and then of a Saint. He is rever'd as such by the *Romanists*, who keep an Holy-Day, in Honour of him, yearly on the 19th of May The *Monkish Writers* have filled his Life with *Romantick Stories*, and among the rest with this mentioned by our Poet : He was (say they) once tempted to Lewdness by the *Devil*, under the Shape of a fine Lady ; but instead of yielding to her Temptations, he took the Devil by the Nose with a Pair of red-hot Tongues. (See *English Martyrology*,

Others with *Characters* and *Words*,
 620 Catch 'em, as Men in *Nets* do *Birds*;
 And some with *Symbols*, *Signs*, and *Tricks*,
 Engrav'd in *Planetary Nicks*,
 With their own *Influences* fetch 'em
 Down from their *Orbs*, arrest, and catch 'em ;
 625 Make 'em depose and answer to
 All *Questions*, e'er they let them go.
Bumbastus kept a *Devil's Bird*
 Shut in the *Pummel* of his *Sword*,

Martyrology, by a *Catholick Priest*, 1608. p. 244. *Wheatly's Rational Illustrat.* fol. edit. p. 66. *Winstanley's England's Worthies*, p. 25.

†. 619. *Others with Characters and Words, &c.*] See *Chaucer's third Book of Fame*, works 1602. fol. 267. *Webster's displaying of suppos'd Witchcraft*, chap. 17. p. 321, &c.

†. 627, 628. *Bumbastus kept a Devil's Bird,—Shut in the Pummel of his Sword.*] *Naudæus* (in his *History of Magic*, translated by *Davies*, chap. 14. p. 185.) observes of this familiar Spirit, "That though the *Alchemists* maintain, that it was the Secret of the *Philosopher's Stone*; that yet it were more rational to believe that if there was any thing in it, it was certainly two or three Doses of his *Laudanum*, which he never went without, because he did strange things with it, and used it as a Medicine to cure almost all Diseases."

Paracelsus had such an Opinion of his own *Chemical Nostrums*, that he gloried he could make Men immortal by the *Philosophers Stone*, *potable Gold*, and other *Arcana*; and yet he himself died at the Age of forty-seven. (Vide *Arcana Paracelsi Op. Van Helmont* p. 479. *Sir Tho. Browne's Vulgar Errors*, book 3. chap. 12. *Wolffii Lection. Memorab.* par. 2. p. 284. 285.)

Paracelsus was called *Aurelius*, *Phillipus*, *Paracelsus*, *Theophrastus*, *Bombastus de Hohenheim*. He was born at the Village of *Einfelden*, two German Miles distant from the *Helvetic Tigurum*, now called *Zurich*. It is said, that for three Years he was a *Souw-gelder*.—His Father *William Hohenheim* (a base Child of a Master of the *Teutonic Order*) not only left him a Collection of rare and valuable Books, but committed him first to the Care of *Tribemius* Abbot of *Spanheim*, and afterwards to *Sigismund Fugger* of *Zurich*, famous for his *Chemical Arcana*. According to his own Account, he visited all the Universities of *Europe*; and at twenty Years of Age had searched into the Mines of *Germany* and *Russia*, 'till at last he was taken Prisoner by the *Tartars*, and

That taught him all the cunning Pranks;
 630 Of past and future *Mountebanks*.
Kelly did all his Feats upon
 The Devil's Looking-glass, a Stone;

by them sent to *Constantinople*. In his Travels he obtained a Collection of the most sovereign Remedies for all Distempers, from Doctors of Physic, Barbers, old Women, Conjurers, and Chemists; and was afterwards employed as a Doctor and Surgeon in Armies, Camps, and Sieges. He signalized himself at first by a rash inconsiderate Use of *Mercury* and *Opium* in the Cure of the Leprosy, Pox, Ulcers, and Dropsies. The Efficacy of Mercury was not at that Time well understood; and according to the then Opinion, *Opium* being cold in the fourth Degree, the Use of it, through Fear, was very much neglected; insomuch that by his Rashness and Boldness in the Use of these, he performed many Cures, which the regular Physicians could not do: Amongst which that on *Frobinus* of *Basil* was the most remarkable; for through his Interest he was invited by the Magistrates of that Place to read public Lectures in Physic and Philosophy: Where he soon ordered the Works of *Galen* and *Avicenna* to be burnt; declaring to his Auditors at the same Time, that if God would not assist him, he would advise and consult with the Devil. (Vide *Zwinger's Theatrum*, p. 227. *Boerhaave's Chemistry*, vol. 2. p. 22. *Collier's Dictionary*.) (Mr. M.) Probably from his affected Language, swelling and blustering Nonsense, came the Word *Bombast*.

¶ 631, 632. *Kelly* did all his Feats upon—The Devil's Looking-glass, a Stone.] This *Kelly* was Chief Seer (or, as *Lilly* calls him, Speculator to *Doctar Dee*, *Life*, p. 99.) was born at *Worcester*, and bred an Apothecary, and was a good Proficient in Chemistry, and pretended to have the Grand Elixir (or Philosophers Stone) which *Lilly* in his *Life* (p. 101.) tells us he made, or at least received ready made from a Frier in Germany, on the Conânes of the Emperor's Dominions. He pretended to see Apparitions in a Chrystal, or Berryll Looking-Glass (or a round Stone like a Chrystal.) *Alasco* Palatine of Poland, *Pucel* a learned Florentine, and Prince *Rossmberg* of Germany, the Emperor's Viceroy in *Bohemia*, were long of the Society with him and Dr. *Dee*, and often present at their Apparitions; as was once the King of Poland himself: But *Lilly* observes, that he was so wicked that the Angels would not appear to him willingly, nor be obedient to him (*Life*, p. 101.)

Wever (*Funeral Monuments*) allows him to have been a Chemist, that he lost his Ears at *Lancaster*, and raised a dead Body in that Country by *Necromancy*: That Queen *Elizabeth* sent for him out of Germany; but climbing over a Wall at *Prague*, where it is reported he was imprisoned for a Chemical Cheat put
 on

Where playing with him at *Bo-peep*,
He solv'd all *Problems* ne'er so deep.

635 *Agrippa* kept a *Stygian Pug*,
I' th' Garb and Habit of a *Dog*,
That was his *Tutor*, and the *Cur*
Read to th' occult *Philosopher*,

on the Emperor, he broke his Legs, and bruised himself so that he died soon after. He offered to raise up Devils before *Alasco*, June 19, 1581. His Spirits told him, 1584, he should die a violent Death. *Kelly*, as I remember, is called Sir *Edward*, by Mr. *Asmole*; *Qu.* Whether Queen *Elizabeth* knighted him for secret Services? (Mr. *S. W.*) See more of him, *Relation of what passed between Dr. Dee and some Spirits*, with a Preface by *Meric Casanbon*, 1659. folio, *passim*. Sir *Fra. Bacon's Apophthegms*, numb. 135. *Asmole's Theatrum Chemicum Britannicum*, prope finem. *Wever's Funeral Monuments*, p. 45, 46. *Ben. Johnson's Alchymist*, act 4. sc. 1.

* 632. *The Devil's Looking-glass*,] Dr. *Des* observes (see *Appendix Chronic. Johann. Glasen*, p. 516.) That he shewed his famous Glass, and the Properties of it, to Queen *Elizabeth*.

This Kind of juggling is mentioned by *Fernelius* an eminent Physician, (lib. 1. cap. 11. *De abditis rerum causis*, p. 111. edit. *Geneve*, 1647.) Vidi quendam, vi verborum spectra varia in speculum derivare, quæ illic quæcunque imperaret, mox aut scriptis, aut veris imaginibus ita diludice exprimerent, ut prompte & facile ab assidentibus omnia internoscereantur. Audiebantur quidem verba sacra, sed obscœnis nominibus spurcè contaminata: Cujusmodi sunt Elementorum potestates; horrenda quædam & inaudita principum nomina, qui *Orientis*, *Occidentis*, *Austri*, *Aquilonisque* regionibus imperant. (Vide *Wolffii Lætion. Memorab.* par. post. p. 420. *De Johanne Teutonico*. See *Lilly's Life*, p. 50, *Scot's Discovery of Witchcraft*, book 15. chap. 11, 12. p. 411. *Webster's Displaying of Supposed Witchcraft*, p. 310.

* 635. *A Stygian Pug*,] Vide *Pauli Jovii Eleg. Dactyl. Viror.* p. 187. *Carm.* (ib.) *Baptista Passerini.*
Latini.

Hunc tumultum haud charites fervant,
Sed Erynnies Atræ;

Non Musæ, at sparsis anguibus *Eumenides*:
Colligit *Alecto* Cineres, amictetque aconito,
Grataque dat *Stygio* Liba voranda *Cani*.

Qui quod erat vivam comitatus, atrociter *Orti*,
Nunc quoque per cunctas, raptat agiturque vias:
Insultatque adeo, & furias quia noverat omnes,
Salutat, injungit nomine quamque suo.

O miseras

And taught him subt'ly to maintain
640 All other *Sciences* are vain.

To this, quoth *Sidrophello*, Sir;
Agrippa was no *Conjurer*,
Nor *Paracelsus*, no nor *Bekmen*;
Nor was the Dog a *Cacodæmon*,
645 But a true Dog that would shew Tricks
For th' *Emperor*, and leap o'er Sticks;

O miseris artibus, quæ solæ ea commodo præstant,
Accedat *Stygias* notus ut hospes aquas.

†. 639, 640. *And taught him subt'ly to maintain—All other Sciences are vain.*] Nothing can be more pleasant than this turn given to *Agrippa's* silly Book, *De Vanitate Scientiarum*. (Mr. W.)

†. 644. *Nor was the Dog a Cacodæmon.*] *Paulus Jovius* (*Elog. doctior. viror.* edit. *Basil.* 1577. p. 187.) gives in to the Opinion of *Agrippa's* being a *Conjurer*, and his Dog a *Cacodæmon*. Excessit e vitâ nondum senex apud *Lugdunum*, ignobili & tenebroso in *Diversorio*; multis eum tanquam *Necromantiæ* suspitione infamem, execrantibus; quod *Cacodæmonem nigri canis* specie circumduceret; ita ut quum propinquâ morte ad penitentiam urgeretur, cani collare lorcum magicis per clavorum emblemata inscriptum notis exolverit; in hæc suprema verba irate prorumpens: *Abi perdita bestia, quæ me totum perdidisti: Nec usquam familiaris ille canis, ac assiduus itinerum omnium comes, & tum morientis domini desertor, postea conspectus est, quum præcipiti fugæ saltu in Ararim se immerfisse, nec enataste ab his, qui id vidisse asserabant, existimetur.*

Wierus, who was *Agrippa's* Pupil and Domestic, clears him from this heavy Charge. He owns that he had a Dog and a Bitch, named *Monseigneur* and *Mademoiselle*, which were great Favourites; that the Dog lay constantly under his Bed, and was fed at his Table; And as he knew most Things that were transacted in foreign Nations, the imprudent Vulgar ascribed this to his Dog, taking him to be a *Dæmon*. But he observes, that in Truth he corresponded with learned Men in all Nations, and daily received his Intelligence from them. (*De præstig. Dæmon.* lib. 2. cap. 5. p. 164. See *History of Magic.* chap. 15. p. 200.) See *Glyca's* Account of *Simon Magus's* black Dog, *Heywood's Hierarchy of Angels*, lib. 7. p. 476. and of two Dogs at *Salem*, accounted *Cacodæmons*, or something as bad, for which they were put to death, Dr. *Hutchinson's Historical Essay of Witchcraft*, p. 82. and *Wierus's* Definition of a *Cacodæmon*, lib. 1. cap. 21.

- Would *fetch* and *carry*, was more civil
 Than other Dogs, but yet no Devil;
 And whatso'er he's said to do,
 650 He went the self-same Way we go.
 As for the *Rosy-Cross Philosophers*,
 Whom you will have to be but *Sorcerers*,
 What they pretend to, is no more
 Than *Trismegistus* did before,
 655 *Pythagoras*, old *Zoroaster*,
 And *Apollonius* their Master:
 To whom they do confess they owe
 All that they do, and all they know.
 Quoth *Hudibras*, Alas! what is't us,
 660 Whether 'twas said by *Trismegistus*,

† 655. — old *Zoroaster*,] The King of the *Bactrians* of that Name, who was slain by *Ninus*, or *Semiramis*, has been commonly reputed the first Inventor of *Magic*. But Dr. *Howel* (see *Institution of General History*, part 1. book 1. chap. 2. p. 12.) is of opinion, that *Zoroastres* the *Magician* lived many Years after this King of the *Bactrians*. *Fabricius* thinks it a difficult Matter to adjust the Time in which he lived; there being several of that Name. *Biblioth. Græc.* tom. 1. lib. 1. cap. 36. p. 243. Vide *Ammiani Marcellini Rerum Gestar.* lib. 23. p. 374. *Menagii Observat. in Diogenem Laertium*, lib. 1. edit. *Paris*. 1681. *J. Pici Mirandul. in Astrolog.* Sir *Walter Raleigh's History of the World*, edit. 1614. p. 170. Dr. *Heywood's Hierarchy of Angels*, p. 469. Dean *Prideaux's Connect. &c.* part 1. book 4. p. 167. folio edit. *Moyle's Works*, vol. 2. p. 36, &c. *Hearne's System of Universal History*, vol. 1. p. 398. *Turkish Spy*, vol. 4. book 4. chap. 9. Dr. *Hutchinson's Historical Essay*, p. 13.

† 656. And *Apollonius their Master*:] *Apollonius Tyanæus's* Life was written by *Philostratus* and *Damis*. (Vide *Stephani Thes. Lingue Latine*. *Lewis's History of the Parthian Empire*, p. 237. &c.) He was a great *Magician*; and some *Heathens*, in spite to *Christianity*, affirm, that his Miracles were as great as those of *Christ* and his Apostles. (See a remarkable Account of him, *Fleury's Eccles. Hist.* vol. 2. p. 70, 71, 101, 111, 148, 154, 155. *Wier. de præstig. Dæmon.* lib. 2. cap. 3. 11. Dr. *Meric Casaubon's* Preface to Dr. *Dee's Book of Spirits*.) He lived in the Days of *Domitian* and *Adrian*. (Vide *Suidæ Lex. Fabricii Bibliothec. Græc.* lib. 4. cap. 24. 59. See a long List of *Magicians*, *Turkish Spy*, vol. 7. book 3. Letter 5.) † 665,

If it be *Nonsense, false, or mystick,*
Or not *intelligible, or sophistick?*

'Tis not *Antiquity, nor Author,*
That makes *Truth Truth*, altho' *Time's Daughter*;

665 'Twas he that put her in the *Pit*,

Before he pull'd out of it :

And as he eats his *Sons*, just so

He feeds upon his *Daughters* too :

Nor does it follow, 'cause a *Herauld*

670 Can make a *Gentleman*, scarce a *Year* old,

To be descended of a *Race*,

Of ancient *Kings*, in a small *Space*;

†. 665, 666. 'Twas he that put her in the *Pit*.—Before he pull'd her out of it:] This Satyr is fine and just. *Cleanthes* said, that *Truth* was hid in a *Pit*. Yes (says our Author) but you *Greek Philosophers* were they who first put her there, and then claimed to yourselves so much Merit in drawing her out again. The first *Greek Philosophers* extremely obscured *Truth* by their endless Speculations; and it was the pretended Business of their Successors to clear up Matters. This does honour to our Author's Knowledge of Antiquity. (Mr. W.)

†. 667, 668. And as he eats his *Sons*, just so — He feeds upon his *Daughters* too.] *Chironus* is said, by the *Mythologists*, to have devour'd his *Sons*. *Truth* is said to be the *Daughter* of *Time*; which *Time* is called by the *Greeks* *Chironus*, and so he may be said to eat his *Daughters*. (Mr. W.)

†. 669, 670, 671, 672. Nor does it follow, 'cause a *Herauld* — Can make a *Gentleman*, scarce a *Year* old. — To be descended of of a *Race*. — Of ancient *Kings*, in a small *Space* ;] A Sneer upon the mock Gentry of those Times, who, as they increased in Riches, thought proper to lay claim to Pedigrees to which they had no Right. *Cornelius Holland*, a Servant of the *Vanes*, got so much "Wealth, as to make him saucy enough to hire *William Lilly*, "and other Pamphleteers, to derive his Pedigree from *John Holland* Duke of *Exeter*, although it be known he was originally "a Link-boy." — (*Walter's History of Independency*, part 2. p. 26, 27.)

Such Gentry were *Thomas Pury* the elder; first a Weaver in *Glocester*, then an ignorant Solicitor. (*History of Independency*, part 1. p. 167.) *John Blackstone* a poor Shopkeeper of *Newcastle*, (id. ibid. p. 169.) *John Birch* formerly a Carrier, afterwards Colonel. (ibid. p. 171.) *Richard Sakuay* Colonel, formerly a Grocer's Man, (id.

That we should all Opinions hold
Authentic, that we can make old.

- 675 Quoth *Sidrophel*, it is no Part
Of Prudence, to cry down an *Art*;
And what it may perform, deny,
Because you understand not why.
(As *Averrhoes* play'd but a mean Trick,
680 To damn our whole *Art* for *Eccentric*)

(id. ib.) *Thomas Rainborough* a Skipper of *Lynn*, Colonel and Vice-Admiral of *England* (id. ib.) Colonel *Thomas Scot*, a Brewer's Clerk. (ibid. p. 173.) Colonel *Philip Skippon*, originally a Waggoner to Sir *Fra. Vere*; (see an Account of his Rise. *History of Independency*, part 1. p. 116, 117.) Colonel *John Jones*, a Serving Man. (*Bates's Lives of the Regicides*, p. 22.) Colonel *Barkstead*, a pitiful Thimble and Bodkin Goldsmith. (*History of Independency*, part. 2. p. 155.) Colonel *Pride*, a Foundling and Drayman. (*History of Independency*, part 2. p. 252.) Colonel *Hewson*, a one-eyed Cocker; and Colonel *Harrison*, a Butcher. These, and hundreds more, affected to be thought Gentlemen, and lorded it over Persons of the first Rank and Quality.

*Do you not know, that for a little Coin,
Heralds can joist a Name into the Line.*

(*Dryden's Hind and Panther.*)

This Practice of the Heralds is bantered by Sir *Richard Steele*, (in his mock *Funeral, or Grief Alamode*) where he introduces the Servant of *Sable* the Undertaker, expressing himself in the following Manner:

"Sir, I had come sooner, but I went to the Heralds for a
"Coat for Alderman *Gather-greave*, that died last Night. He
"has promised to invent one against To-morrow.

Sable. "Ah; Pox take some of our *Cits*; their first Thing af-
"ter their Death, is to take care of their Birth. Pox, let him
"bear a pair of Stockings; for he's the first of his Family that
"ever wore one."

(See an Account of the *Biscayan, Don Quixot*, vol. 1. book 1. chap. 8. p. 71. and of such Gentry, *Beaumont* and *Fletcher's* Play, intitled, *Nice Valour, or Passionate Madman*, Works, part 2. p. 501.)

¶ 679, 680. As *Averrhoes* play'd but a mean Trick, — To damn our whole *Art* for *Eccentric*.] *Averrhoes* was an Arabian Physician, surnamed *Commentator*, who lived at *Cordova* in *Spain*, in the Year 1140. (Vide *Naucleri Chronograph.* vol. 2. p. 85. *Collier's Dictionary*.) *Averrhoes* celeberrimus Philosophus, &c. ubique astronomiam, iacram, demet, insectatur. — Astrologorum opinionem, de cælestibus

- For who knows all that Knowledge contains ?
 Men dwell not on the *Tops of Mountains*,
 But on their Sides, or Rising's feat ;
 So 'tis with Knowledge's vast Height.
- 685 Do not the *Hist'ries* of all *Ages*
 Relate miraculous Presages
 Of strange Turns, in the *World's* Affairs
 Foreseen b' *Astrologers*, *Soothsayers*,
Chaldeans, learn'd *Genethliacks*,
- 690 And some that have writ *Almanacks* ?
 The *Median* Emp'ror dreamt his Daughter
 Had pist all *Asia* under Water,
 And that a *Vine*, sprung from her *Hanches*,
 O'erspread his *Empire* with it's Branches :

cælestibus imaginibus, quibus subesse terrena figuræ similis animalia putant, fabulosam dicit, quâ tamen sublata, ruit maxima pars astrologicæ superstitionis: alibi quidem (ait) contraria philosophiæ, alibi fere omnia falsa dogmata astrologorum: tum artem in universum vanam & infirmam. *Jo. Pici Mirandulæ in Astrolog.* lib. 1. tom. 1. p. 282. Vide etiam *Jo. Fra. Pici Mirandulæ De rerum prænotione*, lib. 5. cap. 6. tom. 2. op. p. 359.

ÿ. 689. *Chaldeans, learned Genethliacks,*] *Gassendus* observes of the *Chaldeans* (*Vanity of Judiciary Astrology*, chap. 15. p. 98. edit. London, 1659. from *Sextus Empiricus*.) "That when they were to observe the Time of an Infant's Nativity, one *Chaldean* sat watching on the Top of an Hill, or other eminent Place not far from the groaning Chamber, and attended to the Stars; and another remained below with the Woman in Travail, to give the Sign, by ringing a Kettle, or Pan, at the Instant of her Delivery; which the other taking, observed the Sign of the *Zodiack*, then rising about the *Horizon*, and accordingly they gave Judgment of the Infant's Fortune; and this if the Birth happened in the Night: But if in the Day, he that sat upon the high Place, observed only the Motion of the Sun." See *Gassendus's* Remark upon it; and his first and second chapters, and the fourteenth, intituled, *The Genethliacal Part of Astrology examined and exploded. Sexti Empirici advers. Mathematicos*, lib. 5. p. 110. *Aurelianæ* 1621. Mr. *Whiston's Account of the Rise and Progress of Mathematics*, prefixed to his *Euclid*, 1727, p. 5.

ÿ. 691. *The Median Emp'ror dreamt his Daughter, &c.*] * *Astyages*, King of *Media*, had this Dream of his Daughter *Mandane*, and the

695 And did not *Soothsayers* expound it,
 As after by th' Event he found it?
 When *Cæsar* in the Senate fell,
 Did not the Sun eclips'd foretell,
 And, in Resentment of his Slaughter,
 700 Look'd pale for almost a Year after?
Augustus having b' Oversight
 Put on his left Shoe 'fore his right,

the Interpretation from the *Magi*; wherefore he married her to a *Persian* of a mean Quality, by whom she had *Cyrus*, who conquered all *Asia*, and translated the Empire from the *Medes* to the *Persians*. Herodot. *Clio* lib. 1. p. 50, edit. *Hen. Stephani*.

†. 697. *When Cæsar in the Senate fell, &c.*] * *Fiunt aliquando prodigiosi & longiores solis defectus, quales occulo Cæsare Dictatore & Antoniano bello totius anni pallore continuo.* (*Plinii Nat. Hist.* lib. 2. cap. 30.)

The Prodigies and Apparitions preceding his Death, are mentioned by several Writers. By *Virgil*, in his first *Georgic*:

*Earth, Air, and Seas with Prodigies were sign'd,
 And Birds obscene, and howling Dogs divin'd—
 Blood sprang from Wells, Wolves howl'd in Towns by Night,
 And boding Victims did the Priests affright.* Mr. Dryden.—

Vide *Horatii Carm.* lib. 1, 2. ad *Augustum*, cum not. *Delphini*. *Livii Hist.* lib. 116. cap. 44, 45. *Plutarch's Life of Julius Cæsar*, p. 435, 436, 437. *Chronic. Chronicor.* lib. 2. p. 130. *Shakespeare's Julius Cæsar*, vol. 6. p. 137. *Dr. Middleton's Life of Cicero*, vol. 2. *Gassendus* observes (*Vanity of Judiciary Astrology* p. 136.) "That the *Chaldeans* predicted of *Cæsar*, *Crassus*, and *Pompey*, that each of them should not die but in full old Age, but in their Houses, but in Peace and undistinguished Honour; and yet their Fates were violent, immature, and tragical."

Kircher pretends to account for the Paleness of the Sun in the following Manner (*Itin. Exstatic. in Globum Solis*, p. 162.) Hoc unicum tibi persuasum habeas, tanti palloris, ac diminuti luminis in sole causas alias non fuisse, nisi sævas hujus globi tempestates, quibus, eo tempore cataractis solaribus circumquaque reclusis, tanta fumorum, vaporumque copia & multitudo exorta fuit, ut omnem pæne lucem in totius solis faciem inducta eclipsi; mortalibus eriperet: Pallor vero contigit ob raritatem vaporum; per quos sol non secus ac per tenuem nubem translucens, abducta nonnihil luce palliditatem necessario incurrit, quam mox ac exuerit serenitas solis sequitur.

† 701. *Augustus having, &c.*] * *Divus Augustus lævum sibi prodidit calceum præpostere indutum, quo die seditione militum prope afflictus est.* (*Plin.* lib. 3. Vide *Sueton.* lib. 2. s. 29.) †. 709.

- Had like to have been slain that Day,
 By *Soldiers* mutin'ing for Pay.
- 705 Are there not Myriads of this Sort,
 Which Stories of all Times report ?
 Is it not ominous in all *Countries*,
 When *Crows* and *Ravens* croak upon Trees ?
 The *Roman Senate*, when within
- 710 The City Walls an *Owl* was seen,
 Did cause their *Clergy*, with *Lustrations*,
 (Our *Synod* calls *Humiliations*)
 The round-fac'd Prodigy t'avert
 From doing *Town* or *Country* Hurt :
- 715 And if an *Owl* have so much Pow'r,
 Why should not *Planets* have much more ?
 That in a *Region* far above
 Inferior Fowls of the *Air* move,
 And should see further, and foreknow
- 720 More than their *Augury* below ?
 Though that once serv'd the *Polity*
 Of mighty States to govern by ;
 And this is what we take in Hand
 By pow'rful *Art* to understand ;
- 725 Which, how we have perform'd, all Ages
 Can speak th' *Events* of our *Presages*.

*. 709. *The Roman Senate, &c.*] * *Romani* L. *Craſſo* & C. *Mario* Coſſ. *Bubone viſo urbem luſtrabant*. See a remarkable Account of an *Owl* that diſturb'd Pope *John* XXIV. at a Council held at *Rome*. *Faſcicul. Rer. Expotendar. & Fugiendar.* p. 402. *Brown's* edit.

*. 719, 720, 721, 722. ——— And foreknow — More than their *Augury* below ? — Though that once ſerv'd the *Polity* — Of mighty States to govern by.] The *Grecians* and *Romans* were ſuperſtitiously govern'd by *Auguries*. (See his Grace of *Canterbury's Antiquities* of Greece, as to the former ; and Dr. *Kennet's Roman Antiquities*, and Dr. *Middleton's Life of Cicero*, 4^{to}. edit. vol. 2, p. 552, &c. as to the latter.)

Have we not lately, in the *Moon*,
 Found a *New World*, to th' *Old* unknown?
 Discover'd *Sea* and *Land*, *Columbus*
 730 And *Magellan* cou'd never compass?

†. 727, 728. *Have we not lately, in the Moon,—Found a New World, to th' Old unknown?* “The Fame of *Galileo's* Observations, excited many others to repeat them, and to make Maps of the Moon's Spots: Among the rest, *Langrenius*, the King of Spain's Cosmographer, and *Hewelius*, Consul of *Dantzick*, were the most diligent to fit their Maps for *Astronomical* Uses: It was necessary to give Names to the most remarkable Spots, and Regions. *Langrenius* call'd them by the Names of the most noted *Mathematicians*, *Philosophers*, and *Patrons* of Learning: But *Hewelius* pretending great Difficulty in a just Distribution of the Land, in proportion to the Merits of the Learned, abolished their receiv'd Grants and Titles, and call'd them by the geographical Names of Places on Earth, without the least Resemblance in their Shapes and Situations: This Vanity of his has embarrass'd the *Lunar Region* with a double Nomenclature.” (See *Dr. Smith's Compleat System of Opticks*, vol. 2. book 4. chap. 2. p. 426. *Introduct. ad veram Physicam*, a *Joanne Keyl*, M. D. lect. 10. p. 118. edit. 1721. See *Dr. Hook's Micrograph. observ.* 60. p. 242, &c.) *Lucidæ illæ lunaris globi plagæ, nihil aliud sunt quam terrestrium portionum eminentiores regiones: Fulcra, aut maria aut lacus exhibent: nigræ vero aut umbras montium, aut Luci inaccesas vallium profunditates, cavitatesque indicant: quod vel inde apparet, quod sol quanto supra horizontem lunarem juxta phases ascenderit altius, tanto obscuriusculas hujusmodi plagas magis magisque illustratas videas donec in meridie, qui sit tempore oppositionis solis & lunæ; videlicet in plenilunio prorsus evanescant.* *Athanasii Kircheri Iter Extaticum in Lunam*, 1656. p. 80. *Ben Johnson* says, in banter of this Opinion, (see Works, 1640. vol. 1. p. 41.) “Certain and sure News; News from the new World discover'd in the Moon; of a new World, and new Creatures in that World; in the Orb of the Moon, which is now found to be an Earth inhabited with navigable Seas and Rivers; Variety of Nations, Politics, and Laws; with Havens cut, Castles, Port Towns; inland Cities, Boroughs, Hamlets, Fairs and Markets; Hundreds, and Wapentakes; Forests, Parks, Coney Grounds, Meadows, Pasture, what not?” (See the *Cure of Melancholy* by *Democritus Junior*, concerning the Planets being inhabited, p. 254.)

†. 729, 730. *Discover'd Sea and Land, Columbus—And Magellan cou'd never Compass.* [See an Account of *Columbus* and *Magellan*. *Collier's Dictionary*. *Lediard's Naval History*, vol. 1. Vol. II. E p. 76.

Made Mountains with our *Tubes* appear,
And Cattle grazing on 'em there ?

Quoth *Hudibras*, you lie so ope,
That I, without a *Telescope*,

735 Can find your Tricks out, and descry
Where you tell Truth, and where you Lie :

For *Anaxagoras* long agon,
Saw *Hills*, as well as you, i' th' *Moon* :
And held the *Sun* was but a Piece

740 Of *Red-hot Ir'n*, as big as *Greece* ;
Believ'd the Heav'ns were made of *Stone*,
Because the *Sun* had voided one :

And, rather than he would recant
Th' *Opinion*, suffer'd Banishment.

745 But what, alas ! is it to us,
Whether i' th' *Moon* Men thus or thus
Do eat their *Porridge*, cut their Corns,
Or whether they have Tails or Horns ?

p. 76. 96. *Chronic. Ja. Glasstoniens. a The. Hearus*, p. 552. *Linscotten's Voyages*, part. 2. p. 264. *Purchas's Pilgrims*, part. 1. book 2. chap. 1. sect. 4. vol. 5. book 8. (*Churchill's Voyages*, vol. 2. p. 499. *Turkish Spy*, vol. 5. book 3. letter 9.)

†. 737. For *Anaxagoras long agon*.] See Dr. *Wilkins's Discovery of a new World of the Moon*. Prop. 9. p. 95. 4th edit.

†. 739. 740. And held the *Sun* was but a Piece—Of *Red-hot Ir'n*, as big as *Greece*.] See various Opinions concerning the Bigness of the *Sun*, enumerated by the Commentator upon *Creech's Lucretius*, book 5. p. 489. edit. 1714. Dr. *Derham's Astro-Theology*. It's Distance from the Earth is computed by Dr. *Harris*, (see *Astronomical Dialogues*, p. 75.) to be 70,000,000, of Miles, or 80, and it's Diameter, or Breadth from one Side to the other, about 800,000 Miles, which is above 100,000 times greater than the Diameter of our Earth : and therefore the Bulk, or rather Quantity of Matter in the *Sun*, must exceed that of the Earth, above 100,000 times (p. 76.)

†. 741, 742. Believ'd the Heavens were made of *Stone*,—Because the *Sun* had voided one.] Vide *Diogenis Laertii Anaxagor.* lib. 2. segm. 10, 11, 12. See a banter upon the Prodigy of raining Stones, *Barclay's Argenis*. lib. 2. cap. 4. p. 133. edit. 4^{to}.

†. 759-

- What *Trade* from thence can you advance,
 750 But what we nearer have from *France*?
 What can our *Travellers* bring home,
 That is not to be learnt at *Rome*?
 What *Politicks*, or strange *Opinions*,
 That are not in our own *Dominions*?
 755 What *Science* can be brought from thence,
 In which we do not here commence?
 What *Revelations*, or *Religions*,
 That are not in our Native *Regions*?
 Are sweating *Lanthorns*, or *Screen-Fans*,
 760 Made better there, than th' are in *France*?
 Or do they teach to *sing* and *play*
 O'th' *Gittar* there a newer *Way*?
 Can they make *Plays* there, that shall fit
 The *publick Humour*, with less *Wit*?
 765 Write *wittier Dances*, quainter *Shows*,
 Or fight with more ingenious *Blows*?
 Or does the *Man* i'th' *Moon* look big,
 And wear a huger *Periwig*,

*. 759. *Are sweating Lanthorns, or Screen-Fans.*] *Screen-Fans* are made of Paste-board, Straw, Feathers, or some such light Materials, and are often hung up by Chimneys, to be used occasionally for defending the Face or Eyes from the Fire. (Mr. D.)

*. 763. *Can they make Plays there, &c.*] (See *Cervante's List* by Mr. *Jarvis*, prefix'd to his Translation of *Don Quixote*, p. 30. 31.) Mr. *Warburton* is of Opinion, That the Plays here mentioned, are those which were after satyriized by the *Rehearsal*. This may be true with Regard to some; but Mr. *Dryden*, the principal Person satyriiz'd in that Play, stands clear. For his first Play, the *Wild Gallant*, was first publish'd in 1668, or 1669. (See his *Life*, *General Historical Dictionary*, p. 678.) and these Lines under Consideration, were publish'd in the Year 1664.

*. 767, 768. *Or does the Man i'th' Moon look big,—And wear a huger Periwig.*] A Banter probably upon the *French*. For in 1629 is reckoned the *Epocha* of long *Perukes*; at which Time they began to appear at *Paris*, whence they spread by degrees throughout the rest of *Europe*. *Chambers's Cyclopædia*, (see *Peruke*.
 E 2

- Shew in his Gate, or Face, more Tricks
 770 Than our own *Native Lunaticks*?
 But if w' out-do him here at Home,
 What Good of your Design can come?
 As *Wind i'th' Hypochondries* pent,
 Is but a Blast if downward sent;
 755 But if it upward chance to fly,
 Becomes new *Light* and *Prophecy*:

†. 770. *Than our own Native Lunaticks?*] A Sneer probably upon the then *Lunatic House of Commons*, who were literally taken for Madmen, by a Country Bumpkin: He desiring to see *Bedlam*, was carry'd to the House of Commons, and peeping in at the Lobby, by his Friend's Direction, and seeing the Members in a Hurry, attended with great Noise, as was usual in those Times; he scour'd off at the Sight, with an Outcry all the Way as he went, That the Madmen were broke loose. (*L'Estrange's Fables*, part 2. fab. 165.)

†. 773, 774. *As Wind i'th' Hypochondries pent,—Is but a Blast if downward sent.*] The Alteration by the merry Writer of a Tract, intitled, *The Benefit of F—t—ng explain'd.*

Is but a F—t if downward sent] Which he defines (p. 9.) to be, “ A Nitro-aerial Vapour, exhaled from an adjacent Pond of “ stagnant Water, of a saline Nature, and rarefied, and sublimed “ into the Nose of a microcosmical Alembic, by the gentle Heat “ of a *stercorareus Balneum*, with a strong *Empyreuma*, and forced “ through the Posteriors, by the compressive Power of the compl— “ five Faculty.

Which Thought, was probably borrow'd from a Book intitled, (*Facetiæ Facietiarum: Hoc est, Joco-Seriorum Fasciculus Novus, Pathopoli*, 1657. p. 42. where is the following Question, and Answer.

An peditus arte chymicâ distillari possit, ita ut educatur quinta peditum essentia? Resp. Maximè, sed cum spirius sint, idcirco recipiente amplo, quali utuntur in oleo vitrioli, & podice arste applicato, excipiendi sunt magnâ copiâ; deinde condensandi in oleosam substantiam; five Balsamum: Qui postea per circulationem in sole perfici debet, & fiet quinta Essentia maximarum facultatum. (See *Hypochondriack Regions*, *Quincy's* and *Blanchard's Physical Dictionaries*, and *Baily*.)

† 775, 776. *But if it upwards chance to fly,—Becomes new Light and Prophecy.*] Quando intro conduntur, & revolvuntur, vel occluduntur, status illi caput replent, & propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreni-
 ticos,

- So when your Speculations tend
 Above their just and useful End,
 Although they promise strange and great
 780 *Discoveries* of things far fet,
 They are but idle *Dreams* and *Fancies*,
 And favours strongly of the *Ganzas*,
 Tell me but what's the nat'ral Cause,
 Why on a *Sign* no *Painter* draws;
 785 The *Full-Moon* ever, but the *Half*;
 Resolve that with your *Jacob's Staff*;
 Or why *Wolves* raise a Hubbub at her,
 And *Dogs* howl when she shines in Water;
 And I shall freely give my Vote,
 790 You may know something more remote?
 At this deep *Sidrophel* look'd wise,
 And staring round with *Owl-like Eyes*,

ticos, faciunt; aliisque gravissimis morbis hominem implicant.
Facet. Facetiar. &c. De peditu, ejusque speciebus, p. 35.

*. 782. *And favours strongly of the Ganzas.*] *Gonzago* (or *Domingo Gonzales*) wrote a *Voyage* to the Moon, and pretended to be carried thither by Geese, in *Spanish Ganzas*. (Mr. W.) See an Epitome of his Romance, *Turkish Spy*, vol. 5. book 2. chap. 11.

*. 786. *Resolve that with your Jacob's Staff.*] A mathematical Instrument for taking Heights and Distances. (See *Chambers's Cyclopædia*.)

*Reach then a soaring Quill, that may write
 As with a Jacob's Staff to take her Height.*

(*Cleveland's Hecatomb to his Mistress*, p. 11.)

See a remarkable Account of an *Astrologer* at the King of Spain's Court, who without the Help of this Instrument, with the naked Eye, could nearly take Heights. *Lady's Travels*, &c. 5th edit. part. 3. p. 251.

*. 787. *Or why Wolves raise a Hubbub at her.*]

Et alte

Per noctem resonare Lupis ululantibus, urbes.

(*Virgilii Georg. lib. 1. 485, 486.*)

Now the hungry Lions rear, and the Wolf beholds the Moon. *Shakespeare's Midsummer Night's Dream*, act 5. vol. 1. p. 146. (See Mr. Warburton's Note.) Pray you no more of this, 'tis like the Howling of Irish Wolves against the Moon. (*Shakespeare's As you like it*, vol. 2. p. 260.) See *Fletcher's Fair Shepherdess*.

He put his Face into a Posture
Of *Sapience*, and began to bluster :

795 For having three Times shook his Head.

To stir his Wit up, thus he said.

Art has no mortal Enemies

Next *Ignorance*, but *Owls* and *Geese* ;

Those consecrated *Geese* in Orders,

800 That to the *Capitol* were *Warders* :

†. 793, 794. *He put his Face into a Posture—Of Sapience, and began to bluster.*] Much like this Contrast, was that between Sir *Sampson Legend*, and old *Forefight*, (*Congreve's Love for Love*, act 2. sc. 5.) when they were treating a Match between *Ben*, the Son of Sir *Sampson*, and *Mis Prue*, old *Forefight's* Daughter. Sir *Sampson* talking in a *romantick* Strain, and calling *Forefight*, *Brother Capricorn*, “ *Capricorn* in your Teeth (says *Forefight*) thou “ modern *Mandevile*, *Ferdinando Mendez Pinto* was but a Type of “ thee, thou Liar of the first Magnitude. Take back your Paper “ of Inheritance, send your Son to Sea again. I'll wed my “ Daughter to an *Egyptian Mummy*, e're she shall incorporate with “ a contemner of Science, and Defamer of *Virtue*.”

†. 797, 798. *Art has no mortal Enemies—Next Ignorance,——*] Et quod vulgo aiunt artem non habere inimicum nisi ignorantem. Plane teste *Livio*, miraculum literarum res nova, imo plerumque exota est inter rudes artium homines. *Nic. Reusner. Symbolor. Imperator. class. 1. symbol. 64. p. 136.*

Thou bist the Nailen all Things right, but O the Boore !

That Caitiff Kerne, so stout, so stern, ill thrive he evermore :

*That capt thee for a Bunch of Grapes, ten thousand Tivels sup-
plant him,*

I see well. Science hath no Forman, nisi ignorantem.

(*Rob. Riccamontanus's Panegyrick Verses upon T. Coryat.*)

†. 799, 800. *These consecrated Geese in Orders, — That to the Capitol were Warders.*] The *Capitol* was saved by the cackling of the *Geese*, when besieged by *Brennus* the Gaul. (*Livii Histor. lib. 5. cap. 47. vol. 1. p. 388. Ed. J. Clerici.* See *J. Taylor's Goose*.) The Romans in Memory of this, ever after fed *Geese* in that Place, at the publick Charge ; by whose Image they represented safe Custody. See Mr. *Sandy's Notes* on the ninth Book of *Ovid's Metamorphoses*, p. 217. *J. Taylor's Goose*, Works, p. 109. *Montaigne's Essays*, vol. 2. chap. 11. p. 154. *Notes on Creech's Lucretius*, book 4. p. 366. See an Account of *Socrates's* swearing by a *Goose*. *Menagii Observat. in Diogen. Laertium* Segm. 40. And a humorous Poem, intitled, *Upon a late Order for shooting the Geese, in the Park about St. James's. Miscell. Poems*, published by *D. Lewis* 1730, p. 305.

- And being then upon *Patrol*,
 With Noise alone beat off the *Gaul*:
 Or those *Athenian Sceptick Owls*,
 That will not credit their own *Souls*;
 805 Or any *Science* understand,
 Beyond the Reach of Eye or Hand:
 But meas'ring all Things by their own
 Knowledge, hold nothing's to be known:
 Those Whole-sale *Criticks*, that in *Coffee-*
 810 *Houses*, cry down all *Philosophy*,
 And will not know upon what Ground
 In *Nature*, we our *Doctrine* found,
 Altho' with pregnant Evidence
 We can demonstrate it to Sense,
 815 As I just now have done to you,
 Foretelling what you came to know.
 Were the *Stars* only made to light
 Robbers, and Burglarers by Night?
 To wait on *Drunkards*, *Thieves*, *Gold-finders*,
 820 And *Lovers* solacing behind Doors,
 Or giving one another Pledges
 Of *Matrimony* under *Hedges*?

†. 803. Or those Athenian Sceptic Owls.] The Owl was sacred to *Minerva*, and call'd the Bird of *Athena*.

Fast by the Crow the Bird of *Pallas* sat

In silent Wonder, both suspend their Hate.

Mr. *Fenton's Notes upon Waller*, p. 4. See Mr. *Gay's* *Fable of two Owls, and a Sparrow*.

The Owl was in high Esteem with the *Tartars*: The Reason this; one of their Kings, named *Chungius Can* (a great Favourite) being pursued by his Enemies, hid himself in a Bush, whither they came to seek him: An Owl flying out of it, they desisted from farther Search. Hence in Gratitude they wear in their Helmets Owls Feathers, (See *Voyage, &c. of Sir John Maundeville*, cap. 27. *Purchase his Pilgrims*, part 3. lib. 1. p. 112. *Fuller's History of the Holy War*, book 4. chap. 1. p. 169.)

†. 817. Were the Stars only made to light, &c.] See *Gassendus's Vanity of Judiciary Astrology*, chap. 18. p. 115.

- Or Witches *simpling*, and on Gibbets
Cutting from *Malefactor's* Snippets?
825 Or from the *Pillory* Tips of Ears
Of Rebel-Saints, and Perjurers?
Only to stand by, and look on,
But not know what is said, or done?
Is there a *Constellation* there,
830 That was not born, and bred up here?
And therefore cannot be to learn
In any inferior Concern.
Were they not, during all their Lives,
Most of 'em Pyrates, Whores, and Thieves?

γ. 823, 824. Or Witches *simpling*, and on Gibbets—Cutting from *Malefactor's* Snippets.] In the Ingredients of the Witches Charm (*Shakespeare's Tragedy of Macbeth*, act 4. vol. 5. p. 439.) are the following :

Nose of Turk and Tartar's Lips,
Finger of Birth-strangled Babe,
Ditch-deliver'd by a Drab.
Make the Gruel thick and slab:
Add thereto a Tyger's Chawdron.

- p. 441. 1st Witch. Pour in Sow's Blood, that hath eaten
Her nine Farrow, Grease that's swuaten
From the Murderer's Gibbet, throw
Into the Flame."

Hair from the Skulls of dying Strumpets shorn,
And Felon's Bones from rifled Gibbets torn,
Like those which some old Hag at Midnight steals,
For Witchcraft, Amulets, and Charms, and Spells,
Are past for sacred, to the cheapning Rout,
And worn on Fingers, Breasts, and Ears about.

(*Oldham's 4. Satyr against the Jesuits*, edit. 6. p. 75.)

See Manner of enchanting in *Medea's* Days, Mr. G Sandys's *Notes upon the 7th Book of Ovid's Metamorphoses*. See likewise *Admirable History of a Magician*, 4^{to} London 1613. p. 352.

γ. 829, 830. Is there a *Constellation* there,—That was not born and bred up here?] For the Explanation of this, see the Passage of Sir Isaac Newton's *Chronology of the Greeks*, p. 83. 4. 5. beginning, "Now *Chiron* delineated, &c. and ending p. 85, at the Bottom, "built by the Greeks. (Mr. W.)

- 835 And is it like they have not still
 In their old Practices some Skill?
 Is there a *Planet* that by *Birth*
 Does not derive its *House* from *Earth*?
 And therefore probably must know
- 840 What is, and hath been done below :
 Who made the *Balance*, or whence came
 The *Bull*, the *Lion*, and the *Ram*?
 Did not we here, the *Argo* rig,
 Make *Berenice's Periwig*?

†. 844. *Make Berenice's Periwig.*] “ When *Ptolemy Eurogetes*
 “ went on his Expedition into *Syria*, *Berenice* his Queen, out of
 “ the tender Love she had for him, being much concern'd be-
 “ cause of the Danger which she fear'd he might be expos'd to
 “ in this War, made a Vow o' consecrating her Hair, (in the
 “ Fineness of which, it seems, the chief of her Beauty consisted)
 “ in case he returned again safe and unhurt : And therefore upon
 “ his coming back again with Safety and full Success, for the ful-
 “ filling of her Vow, she cut off her Hair, and offer'd it up in
 “ the Temple, which *Ptolemy Philadelphus* had built to his be-
 “ loved Wife *Arfinoe*, on the Promontory of *Zephyrium* in *Cyprus*.
 “ But there a little after the consecrated Hair being lost, or per-
 “ chance contemptuously flung away by the Priests, and *Ptolemy*
 “ being much offended at it, *Coon* of *Samos*, a flattering Mathe-
 “ matician, then at *Alexandria*, to salve up the Matter, and ingra-
 “ tiate himself with the King, gave out, that this Hair was catch'd
 “ up into Heaven : And there shewed seven Stars near the Tail
 “ of the Lion, not till then taken into any Constellation, which he
 “ said were the Queen's consecrated Hair ; which conceit of his,
 “ other flattering *Astronomers* following with the same View, or
 “ perchance not daring to say otherwise :” Hence *Coma Berenices*,
 the *Hair of Berenice*, became one of the *Constellations*, and is so
 to this Day. *Prideaux Connexion*, part 2. b. 2. p. 64. folio
 edit. 1718. Vide *Jo. Fra. Pici Mirandulæ* Op. tom. 2. p. 316.
Howel's History of the World, vol. 1. p. 633: *Chambers's Cyclopa-*
diæ.

Periwig put here probably for the Sake of the Rhyme : Some
 of the ancient Poets allude to the Custom of wearing *Periwigs*, or
 false Hair.

Fœmina procedit densissima crinibus emtis,
Proque suis alios efficit Ære suos.

Ovid de Arte Amandæ, lib. 3. 165, 166.

- 845 Whose *Liv'ry* does the *Coachman* wear?
 Or who made *Cassiopeia's* Chair?
 And therefore as they came from hence,
 With us may hold *Intelligence*.
Plato deny'd, the World can be
 850 Govern'd without *Geometree*,
 (For Money b'ing the common Scale
 Of things by Measure, Weight, and Tale;
 In all th' Affairs of *Church* and *State*,
 'Tis both the *Balance* and the *Weight* :)
 855 Then much less can it be without
 Divine *Astrology* made out ;
 That puts the other down in Worth,
 As far as *Heav'n's* above the *Earth*.
 These Reasons (quoth the *Knight*) I grant
 860 Are something more significant

*Iuræ Capillos esse, quos emit suos
 Fabulla, nunquid illa Paule Pejerat ?*

(*Martialis Epigrammat. lib. 6, 12.*)

*Dentibus atque Comis, nec te pudet, uteris emptis,
 Quid facies oculo, Lælia ? non emitur.*

Epigram, lib. 12, 23.

†. 845. *Whose Liv'ry does the Coachman wear ?*] Alluding to *Charles's Wain* ; Seven Stars in the Constellation *Ursa Major*, of which *Bootes* is called the *Driver*.

†. 846. *Or who made Cassiopeia's Chair ?*] One of the Constellations of the Northern Hemisphere. (See *Heywood's Hierarchy of Angels*, book 3. p. 114. *Chambers's Cyclopædia*. *Bailly's Dictionary*.) Dr. *Morris* has explain'd this, (*Astronomical Dialogues*, p. 63, 64.) and adds, p. 65. " That about the Year 1572, there appear'd a new Star in this Constellation, which appear'd as big as *Jupiter* now appears to be, and was fix'd to one Place, like the rest of the fixed Stars ; but lessen'd by Degrees, and at last, at the End of Eighteen Months, went quite out and appeared no more."

†. 849, 850. *Plato deny'd, the World could be—Govern'd without Geometree.*] It commonly passes for *Plato's* Saying, *Ὁ Θεὸς γεωμετρεῖ*. To this I suppose the Author alludes, and by govern'd, he may mean contain'd, or preserv'd in it's regular Order or Motions. (Mr. D.)

- Than any that the Learned use
 Upon this *Subject* to produce ;
 And yet th' are far from satisfactory,
 T' establish, and keep up your *Factory*.
 865 Th' *Egyptians* say, the Sun has twice
 Shifted his *Setting* and his *Rise* :
 Twice has he risen in the *West*,
 As many Times set in the *East* ;
 But whether that be true, or no,
 870 The *Devil* any of you know.
 Some hold the *Heavens*, like a *Top*,
 Are kept by *Circulation* up ;
 And wer't not for their wheeling round,
 They'd instantly fall to the Ground :
 875 As sage *Empedocles* of old.
 And from him *Modern* Authors hold.

†. 865, 866, 867, 868. *Th' Egyptians say, the Sun has twice—Shifted his Setting, and his Rise :—Twice has he risen in the West, —As many Times set in the East.*] Here the Author alludes to a strange Story in *Herodotus*, (*Enterpe*, lib. 2. cap. 142.) that the Sun in the Space of 11340 Years, during the Reigns of their ancient Kings, had alter'd his Course twice, rising where he then set, and setting where he rose. The learned Dr. *Long*, Master of *Pembroke-Hall, Cambridge*, (see his *Astronomy*, printed at *Cambridge*, 1742, p. 277. and 285.) says, “ That this seems to be only an idle “ amusing Story, invented by the *Egyptians*, to support their vain “ Pretensions to Antiquity, but fit to pass only among Persons ignorant of *Astronomy*.”

In the *Chinese History* (*Martinii Historiæ Sinicæ*, lib. 1. p. 37.) 'tis observed, that in the Reign of their seventh Emperor *Yao*, the Sun did not set for ten Days successively ; and that the Inhabitants were afraid of a general Conflagration, there being very great Fires at that Time.

†. 871. *Some hold the Heavens, &c.*] * *Causa quare Cælum non cadit (secundum Empedoclem) est velocitas sui motus. Comment. in l. 2. Aristot. de Cælo.*

†. 873. *And wer't not, &c.*] *And 'twere not*, in the four first Editions, alter'd in Edit. 1689.

†. 875. *As sage Empedocles, &c.*] A Philosopher of *Syracusa*, an *Epic Poet*. Vide *Suida Lexicon*.

Plato believed the *Sun* and *Moon*
Below all other *Planets* run.

Some *Mercury*, some *Venus* feat

880 Above the *Sun* himself in Height,
The learned *Scaliger* complain'd
'Gainst what *Copernicus* maintain'd,
That in twelve hundred Years and odd,
The *Sun* had left its ancient Road,

885 And nearer to the *Earth* is come
'Bove fifty thousand Miles from Home :
Swore 'twas a most notorious Flam,
And he that had so little Shame
To vent such *Fopperies* abroad,

890 Deserv'd to have his Rump well claw'd :
Which Monsieur *Bodin* hearing, swore
That he deserv'd the *Rod* much more,
That durst upon a *Truth* give doom,
He knew less than the *Pope* of *Rome*.

895 *Cardan* believ'd, great States depend
Upon the Tip o' th' *Bear's Tail's End* ;

* 877. *Plato believ'd, &c.*] * *Plato Solem & Lunam cæteris Planetis inferiores esse putavit. (G. Gunnin in Cosmog. l. 1. p. 11.*

* 881. *The learned Scaliger, &c.*] * *Copernicus in Libris Revolutionum, deinde Reinholdus, post etiam Stadius, Mathematici nobiles perspicuis Demonstrationibus docuerunt, solis Apud Terris esse propiorem, quam Ptolemæi ætate duodecim partibus, i. e. uno & triginta terræ semidiametris. (Jo. Bod. Met. Hist. p. 455.)*

* 882. *'Gainst what Copernicus maintain'd.*] After this Line in the first Editions of 1664, stand these four instead of the eight following ones, six of which were added in 1674.

*About the Sun's and Earth's Approach,
And swore that he, that dar'd to broach
Such pauntry Fopperies abroad,
Deserv'd to have his Rump well claw'd.*

* 894. *He knew less, &c.*] *He knew no more, &c.* two first Editions 1664.

* 895, 896. *Cardan believ'd great States depend—Upon the Tip o' th' Bear's Tail's End*] *Putat Cardanus ab Extremâ Caudâ Majoris Ursæ, omne Magnum imperium pendere. (Jo. Bodini Met. Hist. p. 325.)*

Dr.

That as she whisk'd it t'wards the Sun,
 Strow'd mighty *Empires* up and down :
 Which others say must needs be false,
 900 Because your true *Bears* have no Tails.
 Some say the *Zodiack Constellations*
 Have long since chang'd their antique Stations

Dr. *James Young* observes, (*Sidrophel Vapulari*, p. 29.) that *Cardan* lost his Life to save his Credit : For having predicted the Time of his own Death, he starv'd himself to verify it : Or else being sure of his Art, he took this to be his fatal Day, and by those Apprehensions made it so. *Gassendus* adds, (*Vanity of Judiciary Astrology*, chap. 21. p. 159.) that he pretended exactly to describe the Fates of his Children in his voluminous Commentaries, " Yet all this while never suspected from the Rules of his
 " great Art, that his dearest Son should be condemn'd to have his
 " Head struck off upon a Scaffold, by an Executioner of Justice,
 " for destroying his own Wife by Poison, in the Flower of his
 " Youth." (See Dr. *Long's Preface to his Astronomy*, p. 5.)

*. 900. *Because your true Bears have no Tails.*] This is not literally true, though they have very short ones. *Ursis Natura caudam diminuit: quod reliquum corpus admodum pilosum.* (*Aristot.*) *Caudæ Parvæ vitiosis animalibus, ut Ursis.* (*Plin.*) Vide *Conradi Gesneri Histor. Animal.* lib. 1. p. 1067. The Earl of *Leicester*, when Governor of the Low Countries, used to sign all Instruments with his Crest, which was the *Bear* and the *Ragged Staff*, (the Coat of the *Warwick Family*, from which he was descended) instead of his own Coat, which was the *Green-Lion* with two Tails : Upon which the *Dutch*, who suspected him of ambitious Designs, wrote under his Crest, set up in publick Places,

Ursa caret Caudâ, non queat esse Leo.

The Bear he never can prevail

To Lion it, for want of Tail.

(*Fuller's Worthies of England, Warwickshire*, p. 118.)

*. 901. *Some say the Zodiack Constellations.*] This and the three following Lines inserted 1674. In the first Editions of 1664 they stand thus :

Some say the Stars in th' Zodiack,

Are more than a whole Signè gone back :

Since Ptolemy ; and prove the same,

In Taurus now, then in the Ram.

" The *Zediack* (says Mr. *Chambers*, *Cyclopædia*, see *Sign* in
 " *Astronomy*) was divided by the Ancients into twelve *Segments*,
 " call'd *Signs* ; commencing from the Point of Interfection of the
 " *Ecliptick*, and *Equinoctial* : Which *Signs* they denominated from
 " the

- Above a *Sign*, and prove the same
 In *Taurus* now, once in the *Ram* :
 905 Affirm the *Trigons* chop'd and chang'd,
 The *Watry* with the *Fiery* rang'd,
 Then how can their *Effects* still hold
 To be the same they were of old ?
 This, though the *Art* were true, would make
 910 Our modern *Soothsayers* mistake :
 And is one Cause they tell more Lies,
 In *Figures* and *Nativities*,
 Than th' old *Chaldean* Conjurers,
 In so many hundred thousand Years ;
 915 Beside their Nonsense in translating,
 For want of *Accidence* and *Latin*,
 Like *Idus*, and *Calendæ*, Englisht
 The *Quarter-Days* by skilful Linguist :

“ the twelve Constellations, which in *Hipparchus*'s Time possess'd
 “ those *Segments*.— But the Constellations have since so changed
 “ their Places, by the Proceßion of the *Equinox*, that *Aries* is now
 “ got out of the *Sign* call'd *Aries* into *Taurus*, *Taurus* into *Ge-*
 “ *mini*, &c.

†. 905. *Affirm the Trigons chop'd and chang'd.*] Vide *Wolfe*
Leßion. Memorab. Par. Poster. p. 950, 1043.

Trigon, the joining together of three Signs of the same Nature
 and Quality, beholding one another in a Trine-Aspect, and coun-
 ted according to the four Elements. (Mr. S. W.)

†. 906. *The Watry with the Fiery rang'd.*] The Watry, I
 think, are *Cancer*, *Scorpio*, and *Pisces*. The Fiery, *Aries*, *Leo*,
 and *Sagittarius*.

†. 913. *Than th' old Chaldean Conjurers.*] Vide *Diodori Siculi*
Rer. Antiquar. lib. 3. cap. 8. Jo. Pici *Mirandula* in *Astrolog.*
 lib. 1. tom. 1. p. 288. An Account of the Original and Progress
 of *Astronomy* amongst the Ancients. Notes upon *Creech's Lucreti-*
tius, vol. 2. p. 516, 517.

†. 915, 916, 917, 918. *Beside their Nonsense in translating,—*
For want of Accidence and Latin,— Like Idus, and Calendæ,
Englisht,—The Quarter-Days by skilful Linguist.] A Banter prob-
 ably upon Sir *Richard Fanshawe's* Translation of *Horace*, (as the
 Reverend Mr. *Smith* of *Horleston* observed to me) *Epod.* 2. 69, 70.

- And yet with *Canting*, *Slight* and *Cheat*,
 920 'Till serve their Turn to do the Feat:
 Make *Fools* believe in their fore-seeing
 Of Things before they are in Being;
 To swallow *Gudgeons* e're th' are catch'd;
 And count their *Cbickens* e're th' are hatch'd;
 925 Make them the *Constellations* prompt,
 And give 'em back their own Accompt;
 But still the best to him that gives
 The best Price for't, or best believes.
 Some *Towns*, and *Cities*, some for Brevity
 930 Have cast the verfal World's *Nativity*;
 And made the Infant-Stars confess,
 Like Fools or Children, what they please.
 Some calculate the hidden Fates
 Of *Monkeys*, *Puppy-Dogs*, and *Cats*:
 935 Some *Running-Nags*, and *Fighting-Cocks*,
 Some *Love*, *Trade*, *Law-Suits*, and the *Pou*:

Omnibus relegit *Idibus* pecuniam,

Quærit *Calendis* ponere.

At Michaelmas call all his Monies in,

And at our Lady, puts them out again.

*. 924. *And count their Chickens, e're th' are hatch'd.*] See this explain'd, *Bailey's Dictionary*, folio edit. under the Proverb, *To sell the Bear's Skin before he's caught*. See the Story of *Alwaschar* in the *Persian Fable*, who was in Hopes of raising his Fortunes by his Crockery-Ware, *Spectator*, N^o 535. And the *Fable* of the *Milk-Maid* and *Milking-Pail*. Sir Roger L'Estrange's *Fables*, part 2. fab. 205.

*. 929, 930. *Some Towns, and Cities, some for Brevity—Have cast the verfal World's Nativity.*] *Lucius Tarutius Firmianus*, familiaris noster, in primis *Chaldaicis rationibus* eruditus, urbis etiam nostræ, natalem diem repetebat ab iis parilibus, quibus eam a *Romulo* conditam accepimus, *Romamque* in iugo cum esset *Luna*, natam esse dicebat. *Cic. de divinatione*, lib. 2. p. 249. edit. *Davis*, 1721, (Mr. D.)

*. 936. *Law-Suits*, ———] See *Kelway's first Book Of the Judgment of Nativities*, chap. 30. *Of Suits and Enemies*.

Some take a Measure of the Lives
 Of Fathers, Mothers, Husbands, Wives ;
 Make *Opposition*, *Trine* and *Quartile*,
 940 Tell who is Barren, and who Fertile ;
 As if the *Planet's* first *Aspect*
 The tender Infant did infect
 In *Soul* and *Body*, and instill
 All future Good, and future Ill :

†. 939. *Make Opposition, Trine and Quartile.*] *Trine-Aspect* of two Planets, is, when they are distant from each other 120 Degrees, or a third Part of the *Zodiack*. *Quartile-Aspect* of Planets, is, when they are distant 90 Degrees, or three Signs from each other. *Opposition* is when two Planets being distant 180 Degrees, behold one another diametrically opposite. (Mr. S. W.)

†. 941, 942, 943. *As if the Planet's first Aspect — The tender Infant did infect — In Soul and Body, —*] This foolish Opinion of *Judicial Astrologers* is well banter'd by *Shakespeare*, (*First Part of King Henry the Fourth*, act 3. vol. 3. p. 391.)

Glendour, ————— “ At my Nativity
 “ The Front of Heaven was full of fiery Shapes
 “ Of burning Cressets ; know, that at my Birth
 “ The Frame and the Foundation of the Earth
 “ Shook like a Coward.”

Hotspur. “ So it would have done

“ At the same Season, if your Mother's Cat
 “ Had kitten'd, though you yourself had ne'er been born.”

And in *King Lear*, act 1. vol. 5. p. 118, 119. *Edmund*, “ This is the excellent Foppery of the World, that when we are sick
 “ in Fortune, (often the Surfeit of our own Behaviour) we make
 “ guilty of our Disasters the Sun, Moon, and Stars ; as if we
 “ were Villains on Necessity, Fools by heavenly Compulsion,
 “ Knaves, Thieves, and Treacherous by spherical Predominance,
 “ Drunkards, Lyars, and Adulterers by forc'd Obedience of
 “ planetary Influence ; and all that we are evil by a divine
 “ thrusting on.”

And this planetary Influence is banter'd by *Torquemada*, (*see Spanish Mandevile*, 4th Disc. folio 105.) “ If we say, that *Mars*
 “ predominates in Men that are strong and valiant, we see many
 “ born under this Planet that are timorous, and of small Courage :
 “ All those born under *Venus* are not luxurious, nor all under
 “ *Jupiter* Kings and Princes ; nor all under *Mercury* cautelous and
 “ crafty, neither are all born under the Sign of *Pisces* Fishermen.”

(as does *Sextus Empiricus adversus Mathematicos*, lib. 5. p. 124,
 125,

- 945 Which in their dark Fatalities lurking,
At destin'd Periods fall a working ;
And break out, like the hidden Seeds
Of long Difeases, into Deeds,
In Friendships, Enmities, and Strife,
950 And all th' Emergencies of Life :
No fooner does he peep into
The *World*, but he has done his do,
Catch'd all Difeases, took all *Phyſick*
That cures or kills a Man that is ſick ;
955 Marry'd his punctual Doſe of Wives,
Is cuckolded, and breaks, or thrives.

125, &c. edit. 1621. See likewiſe Dr. *Harris's Aſtronomical Dialogues*, p. 79.) Remarkable is the Account of the Death of *William Earl of Pembroke*, who died at the Age of fifty, upon the Day that his Tutor *Sandford* had prognosticated at his Nativity. (Lord *Clarendon's History of the Rebellion*, vol. 1. p. 46. *Echard's History of England*, vol. 2. p. 90. See an Account of *Tbraſyllus's* remarkable predictions. Dr. *Lightfoot's Works*, vol. 1. p. 820.)

†. 951, 952. *No ſooner does he peep into—The World, but he has done his do.*] Mr. *Warburton* obſerves, that it was the Opinion of *judicial Aſtrogers*, that whatſoever good Diſpoſitions the Infant unborn might be endow'd with, either from Nature, or traditionally from it's Parents; yet if at the Hour of it's Birth, it's Delivery was by any caſual Accident ſo accelerated or retarded, that it fell in with the Predominancy of a malignant Conſtellation; that momentary Influence would intirely change it's Nature, and byaſs it to all contrary ill Qualities: This was ſo wretched and monſtrous an Opinion, that it well deſerv'd, and was well fitted for the Laſh of Satire. (See *Gaſſendus's Vanity of Judiciary Aſtroglogy*, p. 89.)

†. 955. *Marry'd his punctual Doſe of Wives.*] By his *punctual Doſe*, I ſuppoſe, he means the Number aſſign'd him by this heavenly Influence at his Nativity. If it came up to the Number four, he might in the uſual Phraſe, be ſaid to be *ſhod round*; though that Number ſeems too great, to be approv'd in the *Italian Proverb*, which ſays, *Prima Donna, Matrimonio; la ſeconda, Compagna; la terza, Keſia*. The firſt Wife is Matrimony; the ſecond, Company; the third, Hereſy. (*Select Proverbs*, &c. p. 9.)

And yet there are many Inſtances both ancient and modern of a great exceeding in this Reſpect. *Gaufr.* the Son of *Ebran Mempricias*, ſixth King of *Britain* about the Time of *Solomon*, had twenty Wives, of whom he begot twenty Sons, and thirty

There's but the twinkling of a *Star*
 Between a Man of *Peace* and *War* ;
 A *Thief* and *Justice*, *Fool* and *Knave*,
 960 A huffing *Officer*, and a *Slave* ;
 A crafty *Lawyer*, and *Pick-pocket*,
 A great *Philosopher*, and a *Block-head* ;

Daughters, (*Hyden's Polychronicon*, Translated by *Treviza*, lib. 2. cap. 39. folio 84.)

St. *Jerome* has still a more remarkable Account of a Couple that married, the Man having had twenty Wives, and the Woman two and twenty Husbands. The Reader I hope will excuse me, if I give the Story in his own Words. (*Vide Lib. de Monogamia*, tom. 1. Op. p. 34. edit. *Antwerpiæ* 1578.) "Rem dicturus sum "incredibilem, sed multorum testimoniiis approbatam. — Vidi "duo inter se paria, vilissimorum è plebe hominum comparata, "unum, qui viginti sepelisset uxores, alteram, quæ vicefimum secundam habuisset maritum; extremo sibi ut ipsi putabant, matrimonio copulatis: summa omnium expectatio, virorum pariter ac feminarum; post tantas rudes quis quem prius efferret: "vicit maritus, & totius urbis populo confluyente coronatus; & "palmam tenens, adoremque, per singulos sibi acclamantes, uxoris multinubæ foretrum præcedebat." *Wolffius's* Account is still more upon the marvellous. (*Letæ Memorab. Par. Poster. ab Annal. Colæ* MS. p. 293.) "Paganus quidam superioribus vixit "seculis, qui uxores habuit septuaginta septem, ex quibus liberos "suscepit plures quinquaginta & trecentos." But the *Spanish Mandevile*, determining to exceed all that had been said in this respect, mentions one from *Herman Lopez de Castaneda*, who was 340 Years old, and confess'd he had had 700 Wives, some of which died, and some he had forsaken. (See *Spanish Mandevile*, fol. 26.) (See a remarkable Instance of a Person in the *Hundreds of Essex*, who married his Wives from the *Uplands*, and by that Means had ten in a few Years. *Heraclitus Ridens*, vol. 2. N° 81.)

†. 956. *Is cuckolded,*] *Vide Skinneri Etymology. Linguae Anglicanae.* &c. 1671. *Sub Voc. Cuckhold.* *Cookholded* in the two first Editions of 1664.

It ————— Or breaks, or thrives] See *Kelway's first Book of the Judgment of Natiivities*, chap. 13. *Of Riches and Poverty.* chap. 14. *By what Means Riches and Poverty cometh.* And chap. 15. *Of the Time when the Riches and Damages shall come.*

†. 957. *There's but the Twinkling of a Star,* &c.] See *Kelway's first Book of the Judgment of Natiivities*, chap. 21. *What Kind of Conditions every Planet doth yield?* and chap. 27. *Of the Action and Profession.* and *Cassendus's Vanity of Judiciary Astrology*, chap. 17. p. 112.

A formal *Preacher*, and a *Player*,
A learn'd *Physician*, and *Manſlayer*.

965 As if Men from the Stars did ſuck
Old Age, *Difeaſes*, and *Ill-luck*,
Wit, *Folly*, *Honour*, *Virtue*, *Vice*,
Trade, *Travel*, *Women*, *Claps*, and *Dice*;
And draw with the firſt Air they breathe,

970 *Battle*, and *Murder*, *ſudden Death*.
Are not theſe fine Commodities,
To be imported from the Skies,
And vended here among the Rabble,
For ſtaple Goods and warrantable?

975 Like Money by the *Druids* borrow'd,
In th' other *World* to be reſtor'd?

Quoth *Sidrophel*, to let you know
You wrong the *Art*, and *Artiſts* too,
Since Arguments are loſt on thoſe

980 That do our *Principles* oppoſe;
I will (although I've done't before)
Demonſtrate to your Senſe once more,
And draw a *Figure* that ſhall tell you,
What you, perhaps, forget, beſell you,

985 By way of *Horary* Inſpection,
Which ſome account our worſt *Erection*.

†. 965. *As if Men from the Stars did ſuck — Diſeaſes —*]
See *Kekway's ſecond Book of the Judgment of Natiuities*, chap. 2.
ſol. 33. *Of the Signification of the twelve Signs*.

†. 970. *Battle, and Murder, ſudden Death.*] Alluding to a Deprecation in our *Litany*, objected to by the *Diſſenters*. (See it defended by Dr. Bennet, *Abridgment of the London Caſes*, chap. 4. p. 100.)

†. 975, 976. *Like Money by the Druids borrow'd, — In th' other world to be reſtor'd.*] * *Druidæ pecuniam mutuo accipiebant in poſteriorie vita reddituri. Patricius*, tom. 2. p. 9.

Mr. *Purchaſe* (ſee *Pilgrims*, part 3. lib. 2. p. 270.) informs us,
“ That ſome Priests of *Pekin* barter with the People, upon Bills
“ of Exchange, to be paid an hundred for one in Heaven.

With that he *Circles* draws, and *Squares*;
 With *Cyphers*, *Astral Characters*;
 Then looks 'em o'er tō understand 'em,
 990 Although set down *Hab-nab*, at random.

Quoth he, this *Scheme* of th' Heavens set,
 Discovers how in Fight you met
 At *Kingston* with a *May-pole Idol*,
 And that y'were bang'd both Back and Side well,
 995 And though you overcame the *Bear*,
 The *Dogs* beat you at *Brentford Fair*;

†. 990. *Although set down Hab-nab, at random.*] "Let every
 "Man, says *Sancho Pancho* (*Don Quixote*, vol. 2. chap. 3. p. 30.)
 "take Care what he talks, or how he writes of other Men, and
 "not set down at random, *Hab-nab*, *Higgledy de Piggledy*, what-
 "ever comes into his Noddle."

Mr. Ray, in his Note upon *Higgledy Piggledy*, one amongst ano-
 ther, (*Proverbs*, 2^d edit. p. 349.) observes, "That we have in
 "our Language many the like conceited rhyming Words, or Re-
 "duplications, to signify any Confusion, or Mixture; as *Harly-*
 "*burly*, *Hodge-podge*, *Mingle-mangle*, *Arfy-verfy*, *Kim-kam*, *Hub-*
 "*bub*, *Crawley-mawley*, *Hab-nab*." See Cervantes's Account of
 the Poet, who pretended to give Answers to any Manner of Questi-
 ons. (*Don Quixote*, vol. 4. chap. 70.)

†. 992, 993. *Discovers how in Fight you meet — At Kingston.*] It is the Pretence of all *Sidrophels*. to ascribe their Knowledge of Occurrences to their Art and skill in *Astrology*. *Lilly* might either learn this Story of the Knight's Quarrel in *Kingston*, from common Report, or might have been a *Spelator* of it: For he rode every *Saturday* from his House in *Horsham* (where he lived, see *Life*, p. 35.) to *Kingston*, to quack amongst the Market-People: and yet he would persuade the Knight, that he had discovered it from Schemes and Figures. (Mr. B.)

Mr. Butler alludes to the *Sham* 2^d Part of *Hudibras*, publish'd 1663. p. 16. in which are the following Lines:

Thus they pass through the Market Place,
And to Town-Green he a pace,
Higgly famed for Hocktide Games,
Yclip'd Kingston upon Thames.

†. 995, 996, 997. *And though you overcame the Bear, — The Dogs beat you at Brentford Fair; — Where sturdy Butchers broke your Noddle.*]

They

Where sturdy *Butchers* broke your Noddle,
And handled you like a *Fop-Doodle*.

Quoth *Hudibras*, I now perceive
1000 You are no *Conj'rer*, by your Leave:
That *Paultry Story* is untrue,
And forg'd to cheat such *Gulls* as you.

*They pull down Rag, which Story told,
And as a Trophæ, bear't before
Sir Hudibras, and one Knight more;
To wit Sir Guill. So on they trot,
With all the Pillage they had got;
Greedy of more, but were prevented
By Butchers stout, that Fair frequented.
Who seeing 'Squires a quoyl too keep,
And Men to run faster than Sheep;
Quoth they (to People) what d'ye fear?
Ther's neither Bull got loose, nor Bear;
And will you seem to make Escape,
From fencing Fools, and Jacknaps
On Horseback? clad in Coat of Plush?
Yet looks but like a Slave on Bush:
Keep, keep your Ground, we'll force them back;
Or may we newer Money lack.
Then out they Snap and Towser call,
Two cunning Curs, that would not ball;
But sily fly at Throat or Tail,
And in their Course would seldom fail:
The Butchers boot, the Dogs fall on,
The Horses kick, and vince anon;
Down comes spruce Valour to the Ground,
And both Sir Knights laid in a S wound.—*

(Sham 2d part of *Hudibras*, p. 69, 70.)

†. 998. *And handled you like a Fop-Doodle.*] A silly, vain, empty Person. *Bailey's Dictionary*, folio edit.

†. 1001. *That paultry Story, &c.*] * There was a notorious Idiot (that is here describ'd by the Name and Character of *Whacum*) who counterfeited a second Part of *Hudibras*, as untowardly as Captain *Pe*, who could not write himself, and yet made a Shift to stand on the Pillory, for forging other Mens Hands, as his Fellow *Whacum* no doubt deserv'd; in whose abominable Doggrel, this Story of *Hudibras* and a French Mountebank at *Brentford Fair*, is as properly described.

†. 1002. *And forg'd to cheat such Gulls as you.*] Gull from *Guiller* to deceive. *Bailey's Dictionary*.

Not true? quoth he, Howe'er you vapour,
 I can what I affirm make appear;
 1005 *Whachum* shall justify't t' your Face,
 And prove he was upon the Place:
 He play'd the *Saltinbanco's* Part,
 Transform'd t' a *Frenchman* by my *Art*;

†. 1005, 1006, 1007, 1008. *Whachum shall justify't t' your Face—And prove he was upon the Place:—He play'd the Saltinbanco's Part,——Transform'd t' a Frenchman by my Art.]*

*So on they amble to the Place,
 Where Monsieur spake with a boon Grace.
 Begar me kill you all, and den
 Presan make you alive agen;
 Wi dis me do all de gran Cure,
 De Pock, de Scab, de Calenture;
 Me make de Man strong, pour de Wench,
 (Then riseth Capon from the Bench)
 Look you me now, do you not see
 Dead yesterday, now live day be,
 Four boon, dey leap, dey dance, dey sing,
 Ma foy, un de t' oder ting:
 Begar good Medicine do all dis.*

Sham 2d Part, p. 37, 38.

†. 1009. *He stole your Cloak, and pick'd your Pocket.]* Still alluding to the *Sham 2d Part*, (p. 63, 64.)

*At last, as if't had been allotted,
 The 'Squires ('twas said) were shrewdly potted;
 And sleep they must, then down on Mat
 They threw themselves, left Cloak and Hat;
 But subtle Quack, and crafty Crew
 Slept not, they'd something else to do:——
 In the mean while Quack was not idle
 (Cunning as Horse, had bit o'th' Bridle);
 The Damsel (one that would be thriving)
 In the 'squire's Pockets fell to diving.
 Their Clocks were packt up 'mongst the Luggage,
 (Thus Men are serv'd, when they are sluggish)
 The Gates but newly open'd were,
 All Things were hush'd, and Coast was clear;
 And so unseen they buddle out,
 Into the Street, then wheel about.——*

†. 1010.

PART II. CANTO III. 87

He stole your Cloak, and pick'd your Pocket,
 1010 Chows'd and *caldes'd* ye like a Blockhead,
 And what you lost I can produce,
 If you deny it, here i'th' House.

Quoth *Hudibras*, I do believe
 That Argument's *demonstrative*;
 1015 *Ralpho*, bear Witness, and go fetch us
 A *Constable* to seize the Wretches:
 For though th' are both false *Knaves* and *Cheats*,
Impostors, *Jugglers*, *Counterfeits*,
 I'll make them serve for Perpendiculars,
 1020 As true as e'er were us'd by *Bricklayers*.
 They're guilty by their own Confessions
 Of *Felony*, and at the *Sessions*
 Upon the Bench I will so handle 'em,
 That the *Vibration* of this *Pendulum*
 1025 Shall make all *Taylor's* Yards of one
 Unanimous Opinion :

†. 1010. ——— *Caldes'd you.*] A word of his own coining, and signifies putting the *Fortune-Teller* upon you, call'd *Caldeans*, or *Egyptians*. (Mr. W.)

†. 1015, 1016. *Ralpho, bear Witness, and go fetch us—A Constable to seize the Wretches.*] This was not like the mock Quarrel between *Subtle* and *Face*, in *Ben Johnson's Alchymist*, (vol. 1. p. 530. edit. 1640.)

Face to Subtle. “ Away this *Brack*, I'll bring thee, *Rogue*, “ within the Statute of Sorcery, *Tricesimo tertio* of *Harry the Eighth*; I, and perhaps thy Neck into a Noose, for laundring “ Gold, and barbing it.”

†. 1024. *That the Vibration, &c.*] * The Device of the *Vibration* of a *Pendulum*, was intended to settle a certain Measure of *Ells* and *Yards*, &c. (that should have it's foundation in Nature) all the World over: For by swinging a Weight at the End of a String, and calculating (by the Motion of the Sun, or any Star) how long the *Vibration* would last, in proportion to the Length of the String, and Weight of the *Pendulum*; they thought to reduce it back again, and from any Part of Time compute the exact Length of any String that must necessarily vibrate into so much Space of Time: So that if a Man should ask in *China* for a *Quarter*

A Thing he long has vapour'd of,
But now shall make it out by Proof.

Quoth *Sidrophel*, I do not doubt

1030 To find Friends that will bear me out :
Nor have I hazarded my *Art*,
And Neck, so long on the *State's* Part,
To be expos'd i'th' End to suffer,
By such a *Braggadocio* Huffer.

1035 Huffer, quoth *Hudibras*, this *Sword*
Shall down thy false Throat cram that *Word*.
Ralpho, make Haste, and call an Officer,
To apprehend this *Stygian* Sophister :
Mean while I'll hold 'em at a *Bay*,
1040 Left he and *Whacbum* run away.

But *Sidrophel*, who from th' *Aspect*
Of *Hudibras*, did now erect
A *Figure* worse portending far,
Than that of most malignant Star,
1045 Believ'd it now the fittest Moment,
To shun the Danger that might come on't,
While *Hudibras* was all alone,
And he and *Whacbum*, two to one :
This being resolv'd, he spy'd by Chance,
1050 Behind the Doore an Iron Lance,
That many a sturdy Limb had gor'd,
And Legs, and Loins, and Shoulders bor'd ;
He snatch'd it up, and made a Pass,
To make his Way through *Hudibras*.

ter of an Hour of *Sattin*, or *Taffata*, they would know perfectly what it meant ; and all Mankind learn a new Way to measure Things no more by the Yard, Foot, or Inch, but by the Hour, Quarter, and Minute. (See Experiments concerning the Vibrations of *Pendulums*, by Dr. *Derham*. *Philosophical Transactions*, vol. 3. numb. 440. p. 201.)

- 1055 *Whacum* had got a Fire-Fork,
 With which he vow'd to do his Work.
 But *Hudibras* was well prepar'd,
 And stoutly stood upon his Guard :
 He put by *Sidrophello's* Thrust,
 1060 And in right manfully he rusht ;
 The Weapon from his Gripe he wrung,
 And laid him on the Earth along.
Whacum his Sea-Coal Prong threw by,
 And basely turn'd his Back to fly ;
 1065 But *Hudibras* gave him a Twitch
 As quick as Light'ning in the Breech ;
 Just in the Place where *Honour's* lodg'd,
 As wise *Philosophers* have judg'd,
 Because a Kick in that Place, more
 1070 Hurts *Honour*, than deep Wounds before,

†. 1066, 1067, 1068. ——— In the Breech, — Just in the Place
 where *Honour's* lodg'd, — As wise *Philosophers* have judg'd.] Of this
 Opinion was *Shamont*, when the Duke of *Genoa* struck him. (See
Nice Valour, or the passionate Madman, Act 2. *Beaumont* and
Fletcher's Works, Part 2. p. 496.) But *Lapet* the Coward was of
 a different one ; (see act. 3. p. 497.)

Lap. I have been ruminating with myself,
 What Honour a Man loses by a Kick :
 Why what's a Kick ? The Fury of a Foot,
 Whose Indignation commonly is stamp'd
 Upon the hinder Quarter of a Man ;
 Which is a Place very unfit for Honour,
 The World will confess so much :
 Then what Disgrace, I pray, does that Part suffer,
 Where Honour never comes, I'd fain know that ?
 This being well forc'd and urg'd, may have the Power
 To move most Gallants to take Kicks in Time,
 And spurn out the Duellors out o'th' Kingdom ;
 For they that stand upon their Honour must,
 When they conceive there is no Honour lost ;
 As by a Table that I have invented
 For that Purpose alone shall appear plainly ;
 Which shews the Vanity of all Blows at large,
 And with what Case they may be took on all Sides,

Numb'ring

- Quoth *Hudibras*, the Stars determine
 You are my Prisoners, base Vermine:
 Could they not tell you so, as well
 As what I came to know, foretel?
- 1075 By this what Cheats you are we find,
 That in your own Concerns are blind;
 Your Lives are now at my Dispose,
 To be redeem'd by Fine or Blows:
 But who his Honour wou'd defile,
 1080 To take, or sell, two Lives so vile?
 I'll give you *Quarter*; but your *Pillage*,
 The conqu'ring Warrior's *Crop* and *Tillage*,
 Which with his Sword he reaps and plows,
 That's mine, the *Law of Arms* allows.
- 1085 This said in Haste, in Haste he fell
 To rummaging of *Sidrophel*;
 First, he expounded both his Pockets,
 And found a *Watch*, with *Ring*, and *Lockets*,
 Which had been left with him t'rect
- 1090 A *Figure* for, and so detect;

*Numb'ring but twice o'er the Letters Patience,
 From C. P. to E. I. doubt not but in small Time
 To see a dissolution of all Bloodshed;
 If the reformed Kick do but once get up; —*

→ 1075, 1076. *By this what Cheats you are we find; — Who in your own Concerns are blind.*] Dr. James Young observes, (*Sidrophel Vapulant*, p. 30.) "That their Ignorance in their own Affairs, Misfortunes, and Fates, before they happen, proves them unable to foretel that of other Men. *Astrologers*, says *Agrippa*, whilst they gaze on the Stars for the Direction, &c. fall into *Ditches*, *Wells*, and *Goals*; and like *Thales* become the Sport of silly Women and Slaves.

"*Astra tibi æthereæ pandunt sese omnia Fati,*

"*Omnibus & quæ sunt fata futura monent;*

"*Omnibus, aut uxor quod se tua publicat, id te*

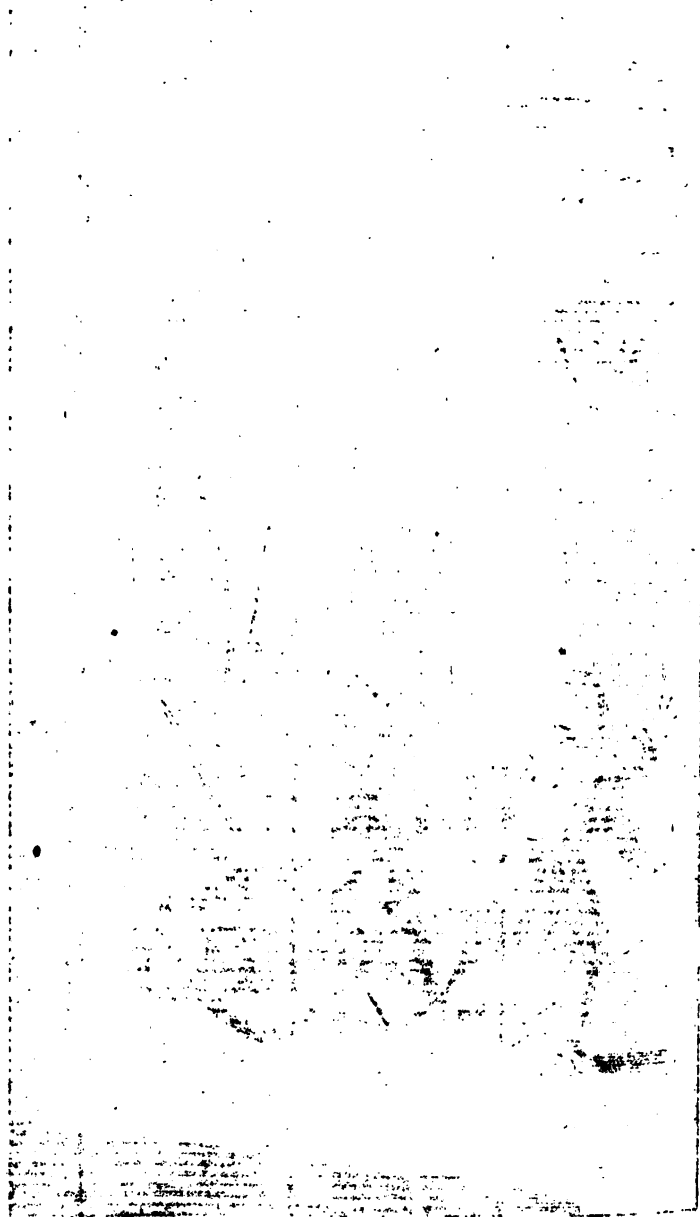
Astra (licet videant omnia) nulla monent."

"was an *Epigram* made by Sir Thomas Moor; and I fancy our

"*Hudibras* was as witty upon *Sidrophel* and *Whacbum* in *English*,

"alluding





- A *Copper-Plate*, with *Almanacks*
 Engrav'd upon't, with other *Knacks*,
 Of *Booker's*, *Lilly's*, *Sarah Jimmers*,
 And *Blank-Schemes*, to discover *Nimmers*;
 1095 A *Moon Dial*, with *Napier's Bones*,
 And sev'ral *Constellation Stones*,
 Engrav'd in *Planetary Hours*,
 That over *Mortals* had strange Powers,
 To make 'em thrive in *Law* or *Trade*,
 1100 And *Stab* or *Poison* to evade ;
 In *Wit* or *Wisdom* to improve,
 And be victorious in *Love*.
 ' *Whackum* had neither *Cross* nor *Pile*,
 His *Plunder* was not worth his *While* ;
 1105 All which the *Conqu'ror* did discompt,
 To pay for curing of his *Rump*.
 But *Sidrophel*, as full of *Tricks*
 As *Rota-men* of *Politicks*,

"alluding to these two in the four foregoing Lines." He then produces Abundance of Proofs in Support of his Assertion. (See *Gassendus's Vanity of Judiciary Astrology*, p. 157, 158.)

†. 1092, 1093.—With other *Knacks*,—Of *Booker's*, *Lilly's*, *Sarah Jimmers*.] *John Booker* was born in *Manchester*, and was a famous *Astrologer* in the Time of the Civil Wars, (as has been before noted on †. 106.) He was a great Acquaintance of *Lilly's*; and so was this *Sarah Jimmers*, whom *Lilly* calls *Sarah Shelborn*, a great *Speculatrix*: He owns he was very familiar with her (quod nota) so that 'tis no Wonder that the Knight found several of their Knick-Knacks in *Sidrophel's* Cabinet. See *Lilly's Life*, p. 28. 44. 101, 102. 2d edit. 1715. Mr. B.)

†. 1094. *Nimmers*.] To *nim*, to take by Stealth, to filch. *Baily*.
 †. 1100. *And Stab, or poison to evade*] Vide *Lapidis Pantarba occultam vim Heliodori Æthiopic. lib. 4. cap. 10. lib. 8. cap. 22.*

†. 1108. *As Rota-men of Politicks*.] These *Rota-men* were a Set of Politicians, the chief of which were *James Harrington*, *Henry Nevil*, *Charles Wolfeley*, *John Wildman*, and Doctor (afterwards Sir William) Petty, who in the Year 1659. (when the Government was continually shifting Hands from one to another) met at the *Turk's Head* in *New Palace yard* in *Westminster*, where they were

Streight cast about to over-reach

- 1110 Th' unwary Conqu'ror with a Fetch,
And make him glad (at least) to quit
His *Victory*, and fly the *Pit*,
Before the *secular Prince of Darknesh*
Arriv'd to seize upon his Carcass :
1115 And as a *Fox* with hot Pursuit
Chac'd thro' a *Warren*, casts about
To save his Credit, and among
Dead *Vermin* on a *Gallows* hung :

were contriving a Form of Commonwealth, the most proper to be erected in *England*; as they suppos'd. The Model of it was, That a third Part of the Senate or *Parliament*, should *rote out* by *Ballot* every Year; and new ones to be chosen in their room : No Magistrats to continue above three Years, and all to be chosen by Ballot. But the King's Restoration put an End to this *Club*, and all their *Politicks*. (See *Wood's Athenæ Oxon*, in the Life of *James Harrington*, col. 439. edit. 1692. *Ecbard's History of England*, vol. 2. p. 855. *Mr. Ward's History of Gresham College*, p. 22, 221. A Song called the *Rota*; *Collection of Loyal Songs*, vol. 2. p. 214. 249.)

ŷ. 1113. *Before the secular, &c.*] * As the Devil is the spiritual Prince of Darknesh, so is the Constable the secular, who governs in the Night with as great Authority as his Colleague; but far more imperiously."

ŷ. 1115. *And as a Fox, &c.*] This Simile will bear as strict a Scrutiny as that of the Owl and the Mouse; for it is equally just and natural. *Necromancers*, are as cunning and pernicious as Foxes, and if this Fox has been hotly pursu'd by his Enemies, so has *Siddropbel* and *Whackum* been as closely attacked by the Knight; and to save themselves from the impending Danger, they both make use of the Stratagem of feigning themselves dead. (Mr. B.)

Ib. 1116, 1117, 1118. ————— *With hot Pursuit, — Chac'd through a Warren, casts about, — To save his Credit, and among — Dead Vermin on a Gallows hung*] This Story is told by Sir *Kenelm Digby*, (*Treatise of Bodies*, chap. 26. p. 383, and Sir *Roger L'Estrange*, part 1. fab. 115.)

A Story is told by *Plutarch*, and a certain *French* Author, of a Dog in the Court of the Emperor *Vespasian*, who could act to the Life, all the Agonies and Symptoms of Death, at the Command of a Mountebank, who had taught him many such comical Tricks, to divert the Grandees of *Rome*. (*Turkish Spy*, vol. 4. book 4. letter 7.)

And while the *Dogs* run underneath,
1120 Escap'd (by counterfeiting Death)

If these Stories are to be credited, we need not, I think, boggle at the Story of *Bomelius's* Dog at *Memphis* in *Egypt*, who played so many Tricks upon a Stage (*Scots Discovery of Witchcraft*, p. 252, 253.) at *Bank's* Horse, which played so many remarkable Pranks, (*Digby, of Bodies*, chap. 37. p. 393. Sir *Walter Raleigh's History of the World*, first part, p. 178. *Gayton's Notes upon Don Quixote*, part 4. p. 289.) or the Countryman's Mare, which shew'd so many Tricks, (*Webster's Display of suppb'd Witchcraft*, chap. 13. p. 269.) the *Baboon*, that played on the Guittar, (*Digby's Treatise of Bodies*, chap. 37. p. 392.) or the *Ape*, that played so artfully at *Chefs* with his Master, in the Presence of the King of *Portugal*, and beat him, (*Castiglione's Courtier, Italian and English*, in 4^{to}, 1727, book 2. p. 190.) or the divining *Ape* at *Mogul's* Great Court, (the *Purchase's Pilgrims*, part 2. book 4. p. 587.) or the *Elephant* which Bishop *Burnet* in his *Travels* affirms he had seen play at ball; or the Showman's Hare at *Bristol*, which bow'd to the Company with a good Grace, and beat several Marches upon a Drum, (*Intelligencer*, N^o. 13. 1729.) or the *Spectator's Rope-Dancer*, caught in one of the Woods belonging to the *Great Mogul*, (see N^o. 28.)

§. 1120. *Escap'd by counterfeiting Death*] 'Twas well that Sir *Hudibras* escap'd upon this Occasion the Fate of *Amuratb* the Third Emperor of the *Turks*; who, after he had won the Battle of *Cassova*, against the *Christian Princes*, viewing the Field of Battle, and the Dead, and telling his Grand Visier how he had dreamt the Night before, that he was slain by the Hand of an Enemy: a *Christian Soldier*, that concealed himself among the dead, perceiving, that it was the *Sultan* that was talking, with Thought of revenging his Country, suddenly started up, and plunged a Dagger into the Emperor's Belly. This happened about the Year 1381. (See Prince *Cantemir's Growth of the Ottoman Empire*, p. 42.)

Falstaff's counterfeiting Death to prevent it in Reality, when he fought with young *Douglafs*, was merry enough. Prince *Henry* seeing him lie upon the Field of Battle, speaks as follows.

Death hath not struck so fat a Deer to Day,

Though many a dearer in this bloody Fray;

Imbowell'd will I see thee by; and by.

[*Falstaff* rises.

Falst. *Imbowell'd*—If thou imbowel me to Day, I'll give you leave to powder me, and eat me to Morrow. 'Sblood, it was Time to counterfeit, or that Termagant Scot had paid me Scot and Lot too. Counterfeit; I lie, I am no Counterfeit; To die is to counterfeit; For he is but the Counterfeit of a Man, who hath not the Life of a Man:

But

- Not out of Cunning; but a *Train*
 Of *Atoms* jostling in his Brain,
 As learn'd *Philosophers* give out:
 So *Sidrophello* cast about,
- 1125 And fell to's wonted *Trade* again,
 To feign himself in earnest slain:
 First stretch'd out one Leg, then another,
 And seeming in his Breast to smother
 A broken Sigh; quoth he, where am I,
- 1130 Alive, or Dead; or which Way came I
 Through so immense a Space so soon?
 But now I thought my self in th' *Moon*;
 And that a *Monster*, with huge *Whiskers*,
 More formidable than a *Switzer's*,
- 1135 My Body through and through had drill'd,
 And *Whackum* by my Side had kill'd,
 Had cross-examin'd both our Hose,
 And plunder'd all we had to lose;
 Look, there he is, I see him now,
- 1140 And feel the Place I am run through:

But to counterfeit dying, when a Man thereby liveth, is to be no Counterfeit, but the true and perfect Image of Life indeed. The better Part of Valour is Discretion, in the which better Part I have saved my Life. (Shakespeare's first part of King Henry 4th, act 5. vol. 3. p. 434.)

¶. 1121. *Not out of cunning, &c.*] A Ridicule on Sir *Kenelm Digby*, who relates this Story, but for the Maintenance of the *Hypothesis*, pretends there was no Thought or Cunning in it; but as our Author saith, a *Train of Atoms*. (Mr. W.)

¶. 1129, 1130.—*Quoth he, where am I,—Alive or Dead——*]

Then gan I wex in were, [to be in Doubt.]

And said, I wote well I am bere,

Whether in Body or in Goost, [Ghost, or Spirit]

I not ywis, but God thou woost.

(*Second Book of Fame, Chaucer's Works*, 1602, fol. 266.)
Maria (in the *Night-Walker, or little Thief*, act. 2.) waking from a Swoon in a Churchyard, cries out, "Mercy defend me;
 "Ha, I remember I was betray'd and swooned, my Heart akes,
 "I am wonderous hungry too; dead Bodies eat not sure; I was
 "meant

- And there lies *Whacbum* by my Side
 Stone dead, and in his own Blood dy'd:
 Oh! Oh! with that he fetch'd a *Groan*,
 And fell again into a Swoon,
 1145 Shut both his Eyes, and stopt his Breath,
 And to the *Life*, out-acted *Death*;
 That *Hudibras*, to all appearing,
 Believ'd him to be dead as *Herring*.
 He held it now no longer safe,
 1150 To tarry the Return of *Raph*,
 But rather leave him in the *Lurch*:
 Thought he, he has abus'd our *Cchurch*,
 Refus'd to give himself one Firk,
 To carry on the *Publick Work*:
 1155 Despis'd our *Synod-Men*, like Dirt,
 And made their Discipline his Sport;
 Divulg'd the Secrets of their *Classes*,
 And their *Conventions* prov'd *high Places*;

“ meant for Burial, I am frozen; Death like a Cake of Ice dwells
 “ round about me; Darkness spreads over the World too.”

γ. 1145, 1146. *Shut both his Eyes, and stopt his Breatb,—And to the life out-acted Death.*] See the humorous Account of the Person who counterfeited Death to bring a *hypocondriacal* Person to his Senses, who imagin'd himself dead, laid in a Coffin, and would neither eat nor drink 'till he was decoy'd into it by this arch Blade. See *L'Estrange's Fables*, part 2. fab. 181. and Dr. Dan. Turner's Treatise, *De Morbis cutaneis*, cap. 12. p. 168. from Heywood's *Hierarchy of Angels*, lib. 8. p. 551. See an Account of *Basil's* Stratagem to gain his Mistress *Qu. teria*. the Day she was to have been married to the rich *Camacho*, (*Don Quixote*, vol. 3. chap. 21. p. 201, 202, &c.) and of the *Player* at *Vitry* in *France*, who was to act the Part of a *dead Man* in 1644, and over-acted it; for when the *Necromancer* touch'd him with his *Talisman*, as the Rules of the Play required, the inanimate Trunk could not obey, the Man being really dead. (*Turkib Spy*, vol. 6. book 2. chap. 10.)

γ. 1148. ———— *As dead as Herring.*] Mr. *Baily* observes (see *Dictionary* folio) that this Saying is taken from the Suddenneſs of this Fiſh's dying, after it is out of the Water.

- Disparag'd their *Tytbe-Pigs*, as *Pagan*,
 1160 And set at nought their *Cheese* and *Bacon*;
 Rail'd at their *Covenant*, and jeer'd
 Their rev'rend Parsons, to my *Beard*:
 For all which *Scandals*, to be quit
 At once, this *Juncture* falls out fit.
 1165 I'll make him henceforth to beware,
 And tempt my Fury, if he dare:
 He must at least hold up his Hand,
 By twelve *Free-holders* to be scann'd;
 Who by their Skill in *Palmistry*,
 1170 Will quickly read his *Destiny*;
 And make him glad to read his *Lesson*,
 Or take a Turn for't at the *Session*:
 Unless his *Light* and *Gifts* prove truer
 Than ever yet they did, I'm sure;
 1175 For if he 'scape with Whipping now,
 'Tis more than he can hope to do:
 And that will disengage my *Conscience*
 Of th' *Obligation*, in his own Sense:
 I'll make him now by Force abide
 1180 What he by gentle Means deny'd,
 To give my *Honour* Satisfaction,
 And right the *Brethren* in the *Action*.
 This being resolv'd, with equal Speed
 And *Conduct*, he approach'd his *Steed*,
 1185 And with *Activity* unwont,
 Assay'd the lofty *Beast* to mount;

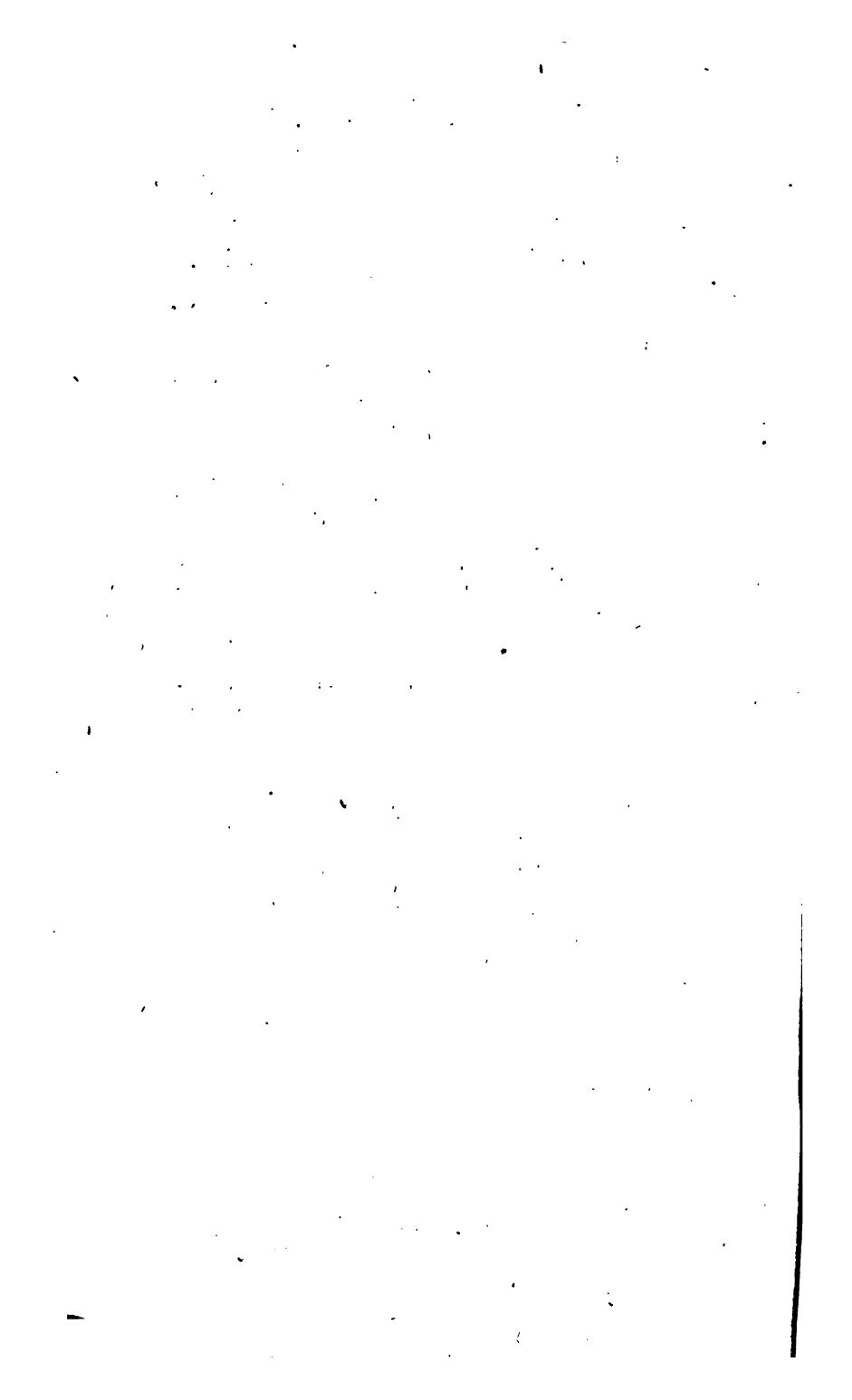
†. 1161. *Rail'd at their Covenant.*] The Independents call'd
 the Covenant an Almanack out of Date. *Walker's History of In-*
dependency, Append. to part 1. p. 2. *Pulpit guarded with seventeen*
Arguments, &c. By T. Hall, 1651.

PART II. CANTO III. 97

Which once atchiev'd, he spurr'd his *Palfry*,
 To get from th' *Enemy*, and *Ralph*, free :
 Left Danger, Fears, and Foes behind,
 1190 And beat, at least three Lengths, the Wind.

†. 1187, 1188. ————— *He spurr'd his Palfry,—To get from the Enemy, and Ralph, free*] The Knight's Conduct on this Occasion may be call'd in Question: For the Reasons upon which he founds it, don't seem to be justifiable, or conformable to the Practice and Benevolence of *Knights Errant*: Whenever does *Don Quixote* determine to leave *Sancho* in the Lurch, or expos'd to danger; though as often thwarted by him as *Don Hudibras* by *Ralph*? (See one Instance in Proof, *Don Quixote*, vol. 3. chap. 28. p. 277.) Had the Knight made *Sidrophel's* imagin'd Death the sole Motive of his Escape, he had been very much in the right to be expeditious: But as he makes that his least Concern, and seems to be anxious to involve his *Trusty 'Squire* in Ruin, out of a mean Spirit of Revenge; this Action cannot but appear detestable in the Eye of every Reader: Nothing can be said in Favour of the Knight, but that he fancied he might justly retort upon *Ralph* (in *Practice*) that Doctrine, which he had elaborately inculcated in *Theory*: That an innocent Person might in Justice be brought to suffer for the Guilty.

By what has been said let it not be inferr'd, that the Poet's Judgment is impeach'd; No! he has hereby maintain'd an exact Uniformity in the Character of his Hero, and made him speak, and act correspondent to his Principles. (Mr. B.)



* An Heroical

EPISTLE

OF

HUDIBRAS to SIDROPHEL.

Ecce iterum Crispinus —

WELL! *Sidrophel*, though 'tis in vain
To tamper with your crazy Brain,
With trepanning of your Skull,
As often as the *Moon's* at *Full* :
5 'Tis not amiss, e're y' are giv'n o'er,
To try one desp'rate Med'cine more :
For where your Case can be no worse,
The desp'rat'ft is the wisest Course.

* This Epistle was publish'd ten Years after the third Canto of this second Part, to which it is now annex'd, namely, in the Year 1674, and is said in a Key to a burlesque Poem of Mr. *Butler's*, publish'd 1706, p. 13. to have been occasioned by Sir *Paul Neal*, a conceited Virtuoso, and Member of the *Royal Society*, who constantly affirm'd that Mr. *Butler* was not the Author of *Hudibras*, which occasion'd this Epistle; and by some he has been taken for the real *Sidrophel* of the Poem. This was the Gentleman who, I am told, made a great Discovery of an Elephant in the Moon, which upon Examination proved to be no other than a Mouse, which had mistaken it's Way, and got into his Telescope. For a further Account of him, see *The Examen of the complete History*, By *Roger North*, Esq; p. 60.

y. 3. *Without trepanning of your Skull.*] A Surgeon's Instrument to cut away any Part of a Bone, particularly in Fractures of the Skull, call'd *Trepanum*. *Quincy's Physical Dictionary*, p. 432. *Baij's Dictionary*.

- Is't possible that you, whose Ears
 10 Are of the Tribe of *Iffachar's*,
 And might (with equal Reason) either
 For Merit, or Extent of Leather,
 With *William Pryn's*, before they were
 Retrench'd, and crucify'd, compare,
 15 Shou'd yet be deaf against a Noise
 So roaring as the publick Voice?
 That speaks your Virtues free, and loud,
 And openly in ev'ry Crowd,
 As loud as one that sings his Part
 20 T' a Wheel-Barrow, or Turnip-Cart,
 Or your new nick-nam'd old Invention
 To cry Green-Hastings with an Engine;
 (As if the Vehemence had stunn'd,
 And torn your Drum-Heads with the Sound)

†. 10. *Are of the Tribe of Iffachar's.*] Explain'd *Genes.* xlix. 14.
 †. 12. ————— *Or Extent of Leather.*] His Ears did not
 extend so far as that witty Knave's, who bargain'd with a Seller
 of Lace in *London*, for so much fine Lace as would reach from
 one of his Ears to the other. When they had agreed, he told
 her that he believ'd she had not quite enough to perform the
 Covenant, for one of his Ears was nail'd to the Pillory at *Bristol*.
 (See Sir *Fra. Bacon's Apophthegms Resuscitatio*, 3^d edit. p. 231. *Joe*
Miller's Jest.) Or the Ears of Mr. *Oldbam's Ugly Parson*, (see
Remains, 1703, p. 116.) of which he observes, "That they re-
 semble a Country Justice's *Black-Jack*. — He's as well hung
 as any Hound in the Country: His single Self might have shown
 with *Smec*, and all the Club of Divines:—You may pare enough
 from the Sides of his Head, to have furnish'd a whole Regi-
 ment of *Roundheads*: He wears more there, than all the Pil-
 lories in *England* ever have done. *Mandevile* tells us of a
 People somewhere, that us'd their Ears for Cushions: He has
 reduc'd the *Legend* to a Probability: A Servant of his (that
 could not conceal the *Midas*) told me lately in private, that
 going to Bed, he binds them to his Crown, and they serve him
 for quilted Night Caps." (See some remarkable Accounts of
 Ears, Dr. *Bulwer's Artificial Changeling*, sc. 8. p. 141.)

- 25 And 'cause your Folly's now no News,
But overgrown, and out of Use,
Perswade yourself there's no such Matter,
But that 'tis vanish'd out of Nature ;
When Folly, as it grows in Years,
30 The more extravagant appears ;
For who but you could be possest
With so much Ignorance, and Beast,
That neither all Mens Scorn, and Hate,
Nor being laugh'd and pointed at,
35 Nor bray'd so often in a Mortar,
Can teach you wholesom Sense, and Nurture ;
But (like a Reprobate) what Course
Soever's us'd, grow worse and worse ?
Can no Transfusion of the Blood,
40 That makes Fools Cattle, do you good ?
Nor putting Pigs t' a Bitch to nurse,
To turn 'em into Mungrel-Curs,

†. 35. *Nor bray'd so often in a Mortar.*] *Bray a Fool in a Mortar*—is one of *Solomon's Proverbs*. (xxvii. 22.) 'Tis reported that *Anaxarchus* was pounded in a Mortar at the Instance of *Nicocreon* the Tyrant of *Cyprus*.

Aut ut *Anaxarchus* pilâ minuaris in altâ,
Jactaque pro solitis frugibus ossa sonent.

Ovidii Ibis, 571, 572.

Ad quem locum vetus *Scholiastes*: *Anaxarchus* in mortario positus fuit, ut sicut sinapi contritus. Vide Plura *Diogenis Laertii de Vit. Phil.* lib. 9. Segm. 58, 59. *Egidii Menagii* Observat. See an Account of his couragious Behaviour upon that Occasion. *Montaigne's Essays*, book 2. chap. 2. p. 24.

'Tis a Punishment, I believe, no where practis'd but in *Turky*, and there but in one Instance, " When the *Mufti* (or chief Priest) " is convicted of Treason, he is put in a Mortar in the seven " Towers, and there pounded to death. (See *Prince Cantemir's Growth, &c. of the Ottoman Empire*, p. 37. Sir *Paul Ricaut's State of the Ottoman Empire*, &c. book 2. chap. 4. p. 204.)

†. 41, 42. *Nor putting Pigs t' a Bitch to nurse,—To turn 'em into Mungrel-Curs.*] A remarkable Instance of this Kind is made mention of by *Giraldus Cambrensis*, (*Itinerar. Cambriae*, lib. 1. *Cam-*
deni

- Put you into a Way, at least,
 To make yourself a better Beast ?
- 45 Can all your critical Intrigues,
 Of trying sound from rotten Eggs ;
 Your sev'ral new-found Remedies
 Of curing Wounds, and Scabs in Trees ;
 Your *Arts* of *Fluxing* them for *Claps*,
- 50 And purging their infected *Saps* ;
 Recov'ring Shankers, Crystallines,
 And Nodes and Botches in their Rinds,
 Have no Effect to operate
 Upon that duller Block, your Pate ?
- 55 But still it must be lewdly bent
 To tempt your own due Punishment ;
 And, like your whimsy'd Chariots draw,
 The Boys to course you without Law ;
 As if the Art you have so long
- 60 Profess, of making old *Dogs* young,

deni Anglic. Normanic. &c. 1603. p. 825.) of a hunting Sow that had suck'd a Bitch.. Contigit autem in his nostris diebus— quod & notabile censui, suillam silvestrem, quæ canem forte lactaverat, odoris equis naribus sagacem : cujus mamillis apposita fuerat : adultam in ferarum persecutione ad miraculum usque fuisse pervolidam ; adeo quidem ut molossis hæc natura juvante, tam institutis, quam instructis, odorum sagacitate longe præstantior inveniretur. Argumentum, tam hominem, quam animal quodlibet, ab illâ cujus lacte nutritur, naturam contrahere.

†. 59, 60. *As if the Art you have so long — Profess, of making old Dogs young.*] Alluding to the Transfusion of Blood from one Animal to another.

The following Instances I meet with in the *Philosophical Transactions*:

“ I was present when Mr. *Gayant* shew'd the Transfusion of the Blood, putting that of a *young Dog* into the Veins of an *old*, who, two Hours after, did leap and frisk. (*Extract of a Letter, written from Paris, containing the Account of some Effects of the Transfusion of Blood. Philosophical Transactions, June 3, 1667. Num. 26. vol. 1. p. 479.*) See further Accounts of the Methods of transfusing Blood out of one Animal into another. (*Philosophical*

- In you, had Virtue to renew
 Not only Youth, but Childhood too.
 Can you, that understand all Books,
 By judging only with your Looks,
 65 Resolve all Problems with your Face,
 As others do with *B's* and *A's* ;
 Unriddle all that Mankind knows
 With solid bending of your Brows ;
 All Arts and Sciences advance,
 70 With screwing of your Countenance ;
 And with a penetrating Eye,
 Into th' abstrusest Learning pry ;
 Know more of any Trade b' a Hint,
 Than those that have been bred up in't ;
 75 And yet have no Art, true or false,
 To help your own bad Naturals ?
 But still the more you strive t' appear,
 Are found to be the wretcheder :
 For Fools are known by looking wise
 80 As Men find Woodcocks by their Eyes.
 Hence 'tis that 'cause y' have gain'd o' th' *College*
 A quarter Share (at most) of Knowledge,
 And brought in none, but spent Repute,
 Y' assume a Pow'r as absolute

phical Transactions, num. 19. vol. 1. p. 352. num. 20. p. 353.
&c. num. 22. p. 387. num. 25. p. 451. num. 27. p. 489, *&c.*
 num. 28. p. 517. A remarkable Experiment of this Kind, *ibid.*
 p. 521. num. 30. p. 557, *&c.* See the Effects of transfusing the
 Blood of four *Weathers* into a Horse, of twenty-six Years old,
 which gave him much Strength, and a more than ordinary Sto-
 mach, *ibid.* p. 559. Of a *Spanish Bitch* of twelve Years old,
 which, upon the Transfusion of *Kid's Blood*, grew vigorous and
 active ; and even grew proud in less than eight Days, *ibid.* p. 562.
 And num. 32. p. 617. of the Cure of an inveterate Frenzy by
 the Transfusion of Blood. (See the Antiquity of this Practice,
Philosophical Transactions, num. 37. vol. 2. p. 731. num. 42. p.
 840. vol. 3. num. 54. p. 1075.

- 85 To judge, and censure, and controul,
 As if you were the sole Sir Poll;
 And saucily pretend to know
 More than your Dividend comes to :
 You'll find the Thing will not be done
- 90 With Ignorance and Face alone :
 No, though y' have purchas'd to your Name,
 In History, so great a Fame ;
 That now your Talent's so well known,
 For having all Belief out-grown,
- 95 That ev'ry strange prodigious Tale,
 Is measur'd by your *German Scale* —
 By which the *Virtuosi* try
 The Magnitude of ev'ry Lie,
 Cast up to what it does amount,
- 100 And place the bigg'st to your Account.
 That all those Stories that are laid
 Too truly to you, and those made,

†. 86. *As if you were the sole Sir Poll.*] Sir *Politique* would be, a Name in Ben *Johnson's* Play, call'd, *Volpone, or the Fox*. A ridiculous Pretender to Politicks. (Mr. W.)

†. 91, 92. *No, though y' have purchas'd to your Name, — In History, so great a Fame.*] These two Lines I think plainly discover, that *Lilly* (and not Sir *Paul Neal*) was here lash'd under the Name of *Sidrophel*: For *Lilly's* Fame abroad was indisputable. Mr. *Strickland*, who was many Years Agent for the Parliament, in *Holland*, thus publishes it: "I came purposely into the Committee " this Day, to see the Man, who is so famous in those Parts, " where I have so long continued: I assure you his Name is famous " all over Europe, I came to do him Justice." (*Lilly's Life*, p. 71.) *Lilly* is also careful to tell us, that the King of *Sweden* sent him a Gold Chain and Medal worth about 50*l.* for making honourable Mention of his Majesty in one of his Almanacks: Which, he says, was translated into the Language spoke at *Hamburg*, and printed, and cry'd about the Streets as it was in *London*. (*Life*, p. 75. *Thurloe's State-Papers*, vol. 6. p. 656.) Thus he trumpets to the World, the Fame he acquired by his infamous Practices, if we may credit his own History. (Mr. B.)

- Are now still charg'd upon your Score,
And lesser Authors nam'd no more.
- 105 Alas ! that Faculty betrays
Those soonest, it designs to raise ;
And all your vain Renown will spoil,
As Guns o'ercharg'd the more recoil ;
Though he that has but Impudence,
110 To all Things has a fair Pretence ;
And put among his Wants, but Shame,
To all the World may lay his Claim :
Though you have try'd that nothing's born
With greater Ease than publick Scorn,
115 That all Affronts do still give Place
To your impenetrable Face ;
That makes your Way through all Affairs,
As Pigs through Hedges creep with theirs :
Yet as 'tis counterfeit, and Brass,
120 You must not think 'twill always pass ;
For all Impostors, when they're known,
Are past their Labour, and undone.
And all the best that can befall
An artificial Natural,

Is

¶ 105.—*Betrays. Destroys* in all the Editions I have seen.

¶ 124. *An artificial Natural.*] There were many such in those Times. See *Abel's Character* in *Sir Robert Howard's Committee* ; and *Sir John Birkenhead's Bibliotheca Parliamenti*, done into *English* for the *Assembly of Divines*, 1653. p. 4. N^o 40. where he speaks of the *artificial Changeling*. *Sir Roger L'Estrange*, in his *Apology*, p. 65. observes, of *Miles Corbet*, a Man famed in those Times, " that he personated a Fool, or a Devil, without the Charge " either of Habit, or Vizard." *Mr. Gayton* (in his *Notes upon Don Quixote*, book 3. chap. 11. p. 144.) mentions a Mimick upon the Stage, who so lively personated a Changeling, that he could never after compose his Face to the Figure it had, before he undertook that Part.

106

An Heroical Epistle, &c.

125 Is that which Mad-men find, as soon
As once they're broke loose from the *Moon*,
And Proof against her Influence,
Relapse to e'er so little Sense,
To turn stark Fools, and Subjects fit
130 For Sport of Boys, and Rabble-wit.

HUDIBRAS.

HUDIBRAS.

The Third and Last PART.

The ARGUMENT of

THE FIRST CANTO.

*The Knight and Squire resolve at once,
The one the other to renounce,
They both approach the Lady's Bower,
The Squire t' inform, the Knight to wooe her.
She treats them with a Masquerade,
By Furies and Hobgoblins made :
From which the Squire conveys the Knight,
And steals him, from himself, by Night.*

CANTO I.

TIS true, no Lover has that Pow'r
T' enforce a desperate Amour,
As he that has two *Strings* t' his *Bow*,
And burns for *Love* and *Money* too ;
5 For then he's brave and resolute,
Disdains to render in his Suit,

“ We are now come to the Third Part of *Hudibras*, which is considerably longer than either the First, or the Second : and yet can the severest Critic say, that Mr. *Butler* grows insipid in his Invention, or falters in his Judgment ? No ; he still continues to shine in both these Excellencies ; and to manifest the Extensiveness of his Abilities, he leaves no Art untry'd to spin out these Adventures to a Length proportionable to his Wit and Satyr. I dare say, the Reader is not weary of him ; nor will he be so at the Conclusion of the Poem : And the Reason is evident, because this last Part is as fruitful of Wit and Humour as the former ; and a poetic Fire is equally diffused through the whole Poem, that burns every where clearly, and every where irresistibly. (Mr. B.)

- Has all his *Flames* and *Raptures* double,
 And *bangs*, or *drowns*, with half the trouble;
 While those who fillily pursue
 10 The simple, downright Way and true,
 Make as unlucky Applications,
 And steer against the Stream, their Passions:
 Some forge their *Mistresses* of *Stars*;
 And when the Ladies prove averse,
 15 And more untoward to be won,
 Than by *Caligula* the *Moon*,
 Cry out upon the Stars for doing
 Ill Offices, to cross their *wooing*;
 When only by themselves they're hindred,
 20 For trusting *those they made her Kindred*;
 And still, the harsher and hide-bounder
 The Damsels prove, become the fonder.

†. 15, 16. *And more untoward to be won,—Than by Caligula the Moon.*] * *Caligula* was one of the Emperors at *Rome*, Son of *Germanicus* and *Agrippina*. He would needs pass for a God, and had the Heads of the ancient Statues of the Gods taken off and his own placed on in their Stead, and used to stand between the Statues of *Cassio* and *Pellux* to be worshipped; and often bragg'd of lying with the *Moon*. (Vide *Suetonii Caligul.* cap. 22. *Philonis Judæi*, lib. 2. *de Legatione ad Caium*, Colon: *Allobrog.* 1613. p. 776, 777. *Mr. Panton's Observations upon Mr. Waller's Poems*, 87.

†. 20. *For trusting those they made her Kindred.*] The meaning of this fine Passage is, That when Men have flatter'd their *Mistresses* so extravagantly, as to make them *Goddesses*, they are not to be surpriz'd, if their *Mistresses* treat them with all that Distance and severity, which Beings of a superior Order, think their Right towards inferior Creatures; nor have the Reason to complain of what is but the Effect of their own indiscretion. (Mr. W.)

See this exemplified in the Character of *Flavia*, in the *Tatler*, (N^o. 139.) who observes, that at that Time, there were three *Goddesses* in the *New-Exchange*; and two *Shepherdesses* that sold *Gloves* in *Wassington-Hall*; and in *Shakespeare's Troilus and Cressida*, act 3. vol. 7. p. 61.

- For what mad Lover ever dy'd,
To gain a soft and gentle *Bride* ?
25 Or for a Lady tender-hearted,
In *purling Streams*, or *Hemp* departed ?
Leap'd headlong int' *Elysium*,
Through th' Windows of a *dazling Room* ?
But for some crofs ill-natur'd Dame,
30 Th' am'rous Fly burnt in his *Flame*.
This to the *Knight* could be no *News*,
With all Mankind so much in use ;
Who therefore took the wiser Course,
To make the most of his *Amours*,
35 Resolv'd to try all sorts of Ways,
As follows in due *Time* and *Place*.
No sooner was the bloody Fight,
Between the *Wizard* and the *Knight*,
With all th' Appurtenances, over,
40 But he relaps'd again t' a *Lover* :
As he was always wont to do,
When h' had discomfited a *Foe* ;

¶. 23, 24, 25, 26. *For what mad Lover never dy'd—To gain a soft and gentle Bride?—Or for a Lady tender-hearted,—In purling Streams, or Hemp departed?* See an Account of the *Lover's Leap*, from the Promontory of *Acarnania*, called *Leucate*; (*Spectator*, N°. 222. 227.) and of the several Persons who took that Leap, their Reasons for so doing, and their good or bad Success. (*Ibid*. N°. 223.)

¶. 41, 42. *As he was always wont to do,—When h' had discomfited a Foe.*] The Knight had been seiz'd with a Love-Fit, immediately after the imaginary Victory at the Bear-baiting. (Part 1. Canto 3. ¶. 372, &c.) And the Conquest he had gained in his late desperate Engagement with *Sidrophel*, has now the same Effect upon him : This Humour will appear very natural and polite, if the Opinion he had of Women be right ; which he declares in a vain-glorious Soliloquy upon his first Victory ; for which I beg Leave to refer the Reader to part 1. canto 3. p. 381, &c.

As a Consequent of this principle, the Knight whenever he obtain'd a Victory, (or fancy'd so, which to him, and *Don Quixote* was

- And us'd the only *Antique Philters*,
 Deriv'd from old *Heroick Tilters*.
 45 But now triumphant, and victorious,
 He held th' Atchievementt was too glorious
 For such a Conqueror, to meddle
 With *Petty Constable*, or *Beadle* :
 Or fly for Refuge to the *Hoftefs*,
 50 Of th' Inns of Court and Chancery, *Justice* :
 Who might, perhaps, reduce his Cause
 To th' *Ordeal Trial* of the Laws ;

was as good) he wildly thought himself possess'd of all those Endowments ; and from thence strongly imagined his Amours would be irresistible. 'Tis true, he gain'd but a few Victories, and therefore 'tis no Wonder his Heart was elated with Hopes of gaining the Widow, and his Imagination rais'd to an enthusiastic Claim of Glory, when he was favour'd by Fortune. Thus upon his first Victory he was *Cock-a-boop*, and thought.

—H' had done enough to purchase
Thanksgiving Day amongst the Churches ;
Wherein his Mettle and brave Worth,
Might be explain'd by Holder-forth.

And he is now posting away with full Speed to his Mistress, upon his second Victory, boldly to demand her Person, and Possessions. (Mr. B.)

• §. 43. *And us'd, &c.*] *And us'd as*, in edit. 1678. * *Philters* were Love Potions, reported to be much in request in former Ages ; but our true *Knight-Errant* Hero made use of no other, but what his noble Atchievements by his Sword produced."

§. 51, 52. *Who might perhaps reduce his Cause,—To th' Ordeal Trial of the Laws.*] There were four Sorts of *Ordeal*, the first by Camp, Fight, or Combat ; the second by Iron made hot ; the third by hot Water ; and the fourth by cold. To the second Sort it was that *Emma*, Mother to King *Edward the Confessor*, submitted, when suspected of Incontinency with *Alwin*, Bishop of *Winchester* ; who when she had pass'd nine hot Plowshares blindfolded without Hurt, she left so many Manours to the Cathedral of *Winchester*. (See Sir *Thomas Ridley's View of the Civil Law*, part 1. p. 116. edit. 8°. *Lambard*, under the Word *Ordealium*.) King *Edward* repenting the Injury he had done his Mother, gave to the same Church the Isle of *Portland*, and other Possessions. (See *Robert of Gloucester's Chronicle*, by *Hearne*, p. 334, 340. *Echard's History of England*, vol. 1. p. 118.) See a further

PART III. CANTO I.

Where none escape, but such as branded
With red-hot Irons have past *bare-banded*;
55 And if they cannot read one *Verse*
I th' Psalms, must sing it, and that's worse.

further Account of the several Kinds of Trial by *Ordeal*. (*Spelmanni Glossar*. 1664. p. 435. *Verstegan's Restitution of decay'd Intelligence*, Ed. *Antwerp*. 1605. p. 63, &c. Dr. *Howel's Institut. of General History*, &c. part 4. ch. 2. sect. 10. p. 257. 324, &c. *History of remarkable Trials of Great Britain* in 8°. 1715. p. 1, to 17 inclusive. Vid. *Officium Ordalii: Append. ad Fascicul. Rer. expetend. & fugiend. e Textu Rossensi*, p. 903, &c.)

Y. 55, 56. And if they cannot read one Verse—I th' Psalms, must sing it,———] By this is meant the *Benefit of Clergy*, which is a Thing often mention'd, and as little understood; for which Reason, it may not be amiss to explain the Rise and Meaning of it. In old Times few Persons were bred to Learning, or could read, but those who were actually in Orders, or educated for that Purpose: so that if such a Person was arraign'd before a temporal Judge for any Crime, (the Punishment whereof was Death) he might pray his Clergy, that was to have a *Latin Bible* in a black *Gothic Character* deliver'd to him; and if he could read (not sing as the Poet says) in a Place where the Judge appointed, which was generally in the *Psalms*, the *Ordinary* thereon certified *Quod legit*, and the Criminal was saved, as being a Man of Learning, and might therefore be useful to the Public; otherwise he was sure to be hang'd. This Privilege was granted in all Offences but High Treason and Sacrilege. (*Ex quibusdam felonis ex acerrimo genere non existentibus, mortis judicium effugiant rei literariz experti; si legentes clericos se esse profiteantur; clericali ordini ita olim indultum est, foeminis interea repudiatis, uti ordinis illius minime capacibus, Spelmanni Glossar. sub voc. Felo, Felonia, & Fullonia, p. 214.*) till after the Year 1350. and was so great, that if a Criminal was condemned at one Assize, because he could not read; and was repriv'd to the subsequent Assize, he might again demand this Benefit, either then, or even under the *Gallows*; and if he could then read, he was of course to be pardon'd; of which there is an Instance in Queen *Elizabeth's* Time. It was at first extended, not only to the Clergy, but to any other Person, who could read; who must however declare that he vowed, or was resolv'd to enter into Orders: But as Learning increas'd, this Benefit of the Clergy was restrained by several Acts of Parliament, and now is wholly taken away, the Benefit being allowed in all *Clergyable Felonies*. (*Dr. B. Mr. B.*)

In *Hudibras's* Days, they used to sing a Psalm at the *Gallows*; and therefore he that by not being able to read a Verse in the *Psalms*,

- He therefore judging it below him,
 To tempt a Shame the *Devil might owe him*,
 Resolv'd to leave the 'Squire for Bail
 60 And *Mainprize* for him, to the *Gaol*,
 To answer, with his Vessel, all
 That might disastrously befall ;
 And thought it now the fittest Juncture
 To give the Lady a Rencounter,
 65 T' acquaint her with his Expedition,
 And Conquest o'er the *ferce Magician* :
 Describe the Manner of the Fray,
 And shew the Spoils he brought away ;
 His bloody *Scourging* aggravate,
 70 The Number of the Blows, and Weight ;

Psalms, was condemn'd to be hang'd, must sing, or at least hear
 a Verse sung under the Gallows before he was turn'd off. Mr.
Cotton alludes to this in the following Lines.

*Ready, when Dido gave the Word,
 To be advanc'd into the Halter,
 Without the Benefit on's Psalter.* (Virgil's *Træustie*,
Then, cause she would to part the fawceter, book 4. p. 145.)
*A Portion have of Hopkins Metre,
 As People use at Execution,
 For the Decorum of Conclusion,
 Being too sad to sing, she says.*
 (*Cotton*, *ibid.* p. 145.)

'Tis reported of one of the Chaplains to the famous *Montrose*,
 that being condemn'd in *Scotland* to die, for attending his Ma-
 ster in some of his glorious Exploits ; and being upon the Lad-
 der, and order'd to set out a Psalm, expecting a Reprive, he
 named the 119th Psalm, (with which the Officers attending the
 Execution complied, the *Scots Presbyterians* being great *Psalm-*
Singers) and 'twas well for him he did so ; for they had sung it
 half through, before the *Reprieves* came ; any other Psalm would
 have hang'd him.

†. 59. *Resolv'd to leave the Squire for Bail.*] See Note on Verse
 1198. of the preceding *Canto*, and *Sancho Pancha's* Complaint
 against *Don Quixote*, in the *Braying Adventure*, vol. 3. chap.
 28. p. 278.

All which might probably succeed,
 And gain Belief, h' had done the Deed.
 Which he resolv'd t' enforce, and spare
 No pawning of his Soul, to swear :
 75 But rather than produce his Back,
 To set his Conscience on the Rack ;
 And in pursuance of his urging
 Of Articles perform'd, and Scourging,
 And all things else, upon his Part,
 80 Demand Deliv'ry of her Heart,
 Her Goods, and Chattles, and good Graces,
 And Person, up to his Embraces.
 Thought he, the ancient *Errant Knights*
 Won all their Ladies Hearts in *Fights* :
 85 And cut whole Giants into Fitters,
 To put them into amorous Twitters ;
 Whose stubborn Bowels scorn'd to yield,
 Until their *Gallants* were half kill'd :

‡. 85, 86. *And cut whole Giants into Fitters,—To put them in-
 to am'rous Twitters.*] In what high Esteem with their Mistresses
 upon this Principle, must the *Knight of the burning Sword* have
 been, who with a single Back-stroke cut in sunder two fierce and
 mighty Giants. (*Don Quixote*, vol. 1. p. 4.) or *Don Felixmarté*,
 of *Hircania*, who with one single Back-stroke cut five swinging
 Giants off by the Middle, like so many Bean-Stalks : (*Don Quixote*,
 vol. 2. part 1. p. 60.) or *Uffo*, whose monumental Inscription
 we meet with (*Turkish Spy*, vol. 5. book 4. letter 13.) in the
 following Words. “ I *Uffo*, fighting for my Country, with my
 “ own Hand kill'd thirty-two Giants, and at last being kill'd by
 “ the Giant *Rolvo*, my Body lies here :” or *Hycophrix*, (com-
 monly call'd *Hycobrist*) who with an Axle tree for a Sword, and
 a Cart-wheel for a Buckler, is said to have kill'd two Giants,
 and to have done great Service for the common People, in the
 Fenny Part of England. (See Mr. *Hearne's Glossary to Robert of*
Gloucester, p. 640.)

‡. 87, 88. *Whose stubborn Bowels scorn'd to yield,—Until their
 Gallants were half kill'd.*] See an Account of *Phelis's* sending
Guy Earl of Warwick out upon Adventures. (*Famous History of*
Guy Earl of Warwick, Canto 2, and Canto 7.)

- But when their Bones were drub'd so fore,
 90 They durst not *wooe one Combat* more,
 The Ladies Hearts began to melt,
 Subdu'd by Blows their Lovers felt.
 So *Spanish Heroes* with their Lances,
 At once wound *Bulls*, and *Ladies Fancies* :
 95 And he acquires the noblest Spouse
 That widows greatest Herds of Cows ;
 Then what may I expect to do,
 Wh' have quell'd so vast a *Buffalo* ?
 Mean while, the *Squire* was on his Way,
 100 The *Knight's late Orders* to obey :
 Who sent him for a *strong Detachment*
 Of *Beadles, Constables, and Watchmen*,
 T' attack the *Cunning-man*, for Plunder
 Committed falsly on his Lumber ;
 105 When he, who had so lately sack'd
 The Enemy, had done the Fact,
 Had rifled all his Pokes, and Fobs
 Of *Gimcracks, Whims, and Jiggumbobs*,

†. 89, 90, 91. *But when their Bones were drub'd so fore,—They durst not woe one Combat more,—The Ladies Hearts began to melt.*] See a Banter upon Knights Errant, and their hard-hearted Mistresses, *Spectator*, N^o. 99. Don *Quixote* observes, (vol. 1. p. 66.) "That a Knight Errant must never complain of his Wounds, though his Bowels were dropping out through them."

†. 93. *So Spanish Heroes with their Lances, &c.*] * The young *Spaniards* signaliz'd their Valour before the *Spanish Ladies* at *Bull Feasts*, which often proved very hazardous, and sometimes fatal to them. It is perform'd by attacking of a wild Bull, kept up on Purpose, and let loose at the Combatant ; and he that kills most, carries the Laurel, and dwells highest in the Ladies Favour." See a large Account of their *Bull Feasts* in Confirmation. (*Lady's Travels into Spain*, part 3, letter 10.)

†. 98. — *Quell'd so vast a Buffalo.*] A wild *American Ox*.

†. 108. — *And Jiggumbobs.*] Another Name for *Trinkets*, or *Gimcracks*. (Dr. B.)

PART III. CANTO I. 115

- Which he by Hook, or Crook, had gather'd;
 110 And for his own Inventions father'd :
 And when they shou'd, at Gaol Delivery,
 Unriddle one another's Thievery,
 Both might have Evidence enough,
 To render neither Halter-proof :
 115 He thought it desperate to tarry,
 And venture to be *accessary* :
 But rather wisely slip his Fetters,
 And leave them for the Knight, his *Betters*,
 He call'd to mind th' unjust foul Play
 120 He would have offer'd him that Day.
 To make him curry his own Hide,
 Which no Beast ever did beside,
 Without all possible Evasion,
 But of the *Riding Dispensation*.
 125 And therefore much about the Hour,
 The Knight (for Reasons told before)
 Resolv'd to leave him to the Fury
 Of Justice, and an *unpack'd Jury*.
 The Squire concurr'd t' abandon him;
 130 And serve him in the self-same Trim ;

γ. 115, 116. *He thought it desperate to tarry, — And venture to be accessary.*] *Accessary* (by Statute) a Person who encourages, advises and conceals an Offender, who is guilty of Felony by Statute. (*Baily. Jacob's Law Dictionary.*)

γ. 129, 130. *The Squire concurr'd to abandon him, — And serv'd him in the self-same Trim.*] I fear the Poet has rendred himself obnoxious to censure in this Place, where he has made the Conduct of *Ralph* unnatural, and improbable. For no sooner had the Knight learnt, that *Whacchum* was the Thief, and *Sidrophel* the Receiver of his Cloak, &c. but he dispatches *Ralph* for a Constable, which was a prudent and a lawful Action; and we are told, that the Squire immediately obey'd him. But why he should in the way apprehend any Danger from, or decline performing so dutiful and necessary a piece of Service, is strange and unaccountable. The Encounter between the Knight and *Sidrophel* happen'd after *Ralph's* Departure: so that if the Knight's

T' acquaint the *Lady* what h' had done,
 And what he meant to carry on ;
 What *Project* 'twas he went about,
 When *Sidrophel* and he fell out :
 135 His firm and stedfast Resolution,
 To swear her to an *Execution* ;

Proceedings were illegal, he could not fear any thing from thence, because he was not only innocent, but ignorant of them : And as for *Sidrophel* and his *Zany*, he was certain they were notorious Offenders, from *Sidrophel's* own Confession. Besides, he was sensible, that he had left the Knight in a critical Situation, guarding his two Prisoners, who, he might be sure, would leave no Means untry'd to annoy their Enemy, and make their Escape : It thence became *Ralpho* to be dutiful and expeditious in relieving his Master out of such imminent Danger ; his Conduct to the contrary is therefore unnatural. What the Poet says in the Lines before us, can be no Excuse for *Ralpho* : And let me observe, they are inconsistently urg'd in his Favour ; because the Knight's private Determination for the intended Ruin of him, must be entirely unknown to one that was absent, which was *Ralpho's* Case. As it therefore does not appear, that he had, or cou'd possibly have any Intelligence of the Knight's Designs, what Reason can be given to justify his deserting his Master at this Juncture, and revealing his Intrigues to his Mistress ? It is true, indeed, it was necessary she should be inform'd of them, that the Hypocrisy and Odiousness of such a Character might be openly detected by a Lady ; and with a good-natur'd Reader, this Necessity may palliate the marvellous Method of supplying it ; and perhaps it may be said, That *Ralpho's* Service was voluntary and free ; or that he was rather a Companion, than Servant to Sir *Hudibras* : But this will not excuse him : For as soon as he enter'd himself as a Squire to a Knight Errant, the Laws of Chivalry (which the Poet should have adhered to) obliged him not to quit his Arms, nor his Service, without the Knowledge and Approbation of his Knight, to whose *Behests* he ought to have been obedient and trusty. And accordingly we find *Sancho* very often soliciting Don *Quixote* for his Permission to return to *La Mancha* ; and no one will say, That the Rules of Knighthood are not there exactly delineated. Nothing that I know of, can be urg'd in Defence of the Poet, but that he has professedly drawn the Character of his *Heroes* odd and preposterous, and consequently, that he might represent them so in their Actions ; to conserve a poetical Uniformity in both ; and in particular he attributes to *Ralpho* in this Scene, that wonderful Sagacity, Fore-sight, Fore-knowledge and Revelation, which his *Self* arrogantly pretended to ; So that if we will dispense

PART III. CANTO I. 117

- To pawn his inward Ears to marry her,
 And bribe the Devil himself to carry her.
 In which both dealt, as if they meant
- 140 Their *Party-Saints* to represent,
 Who never fail'd, upon their sharing,
 In any prosperous *Arms-bearing*,
 To lay themselves out, to supplant
 Each other *Cousin-German Saint*.
- 145 But e're the *Knight* could do his Part,
 The 'Squire had got so much the Start,
 H' had to the Lady done his Errand,
 And told her all his Tricks afore-hand.
 Just as he finish'd his Report,
- 150 The *Knight* alighted in the Court ;
 And having ty'd his Beast t' a Pale,
 And take Time for both to Stale,
 He put his Band and Beard in Order,
 The sprucer, to accost, and board her ;

dispense with these supernatural Qualifications in *Ralpho*, they, and they only, will solve the present Difficulties. (Mr. B.)

†. 137. *To pawn, &c.*] * His *exterior Ears* were gone before, and so out of Danger ; but by *inward Ears* is here meant his Conscience."

†. 140. *Their Party-Saints to represent.*] This is to set forth the wicked Tricks of all Parties of those pretended Saints, who were as ready to supplant and betray one another ; as they were to supplant their professed Enemies. (Dr. B.)

*The Saints in Masquerade would have us
 Sit quietly, whilst they enslave us ;
 And what is worse, by Lyes and Cants,
 Would trick us to believe them Saints ;
 And though by Fines and Sequestration,
 They've pillag'd and destroy'd the Nation,
 Yet still they bawl for Reformation.*

Butler's Mem. of the Years 1649-50 Remains.

†. 154. *The sprucer, to accost, and board her.*] So *Petruchio* in *Shakespeare's Taming the Shrew*, act 1. vol. 2. p. 292.

- 155 And now began t' approach the Door,
 When she, wh' had spy'd him out before,
 Convey'd th' *Informer* out of Sight,
 And went to entertain the *Knight* :
 With whom encount'ring, *after Longees*
 160 Of *bumble*, and *submissive Congees*,
 And all *due Ceremonies* paid,
 He strok'd his Beard, and thus he said :
 Madam, I do, as is my Duty,
 Honour the Shadow of your Shoe-tye :
 165 And now am come, to bring your Ear
 A Present, you'll be glad to hear ;
 At least I hope so ; the Thing's done,
 Or may I never see the Sun :
 For which I humbly now demand
 170 Performance, at your gentle Hand :
 And that you'd please to do your Part,
 As I have done mine, to my Smart.

Pst. Hortensia Peace. Thou knowest not Gold's Effect,
 Tell me her Father's Name, and 'tis enough :
 For I *will board* her, though she chide as loud
 As *Thunder*, when the Clouds in Autumn crack.

See *Hamlet Prince of Denmark*, act 2. vol. 7. p. 270.

†. 162. *He strok'd his Beard, and thus he said.*] The Knight is very nice in regulating his Dress, before he goes into the Presence of his Mistress: It behoved him to be so on this important Occasion. It more particularly concerned him to accost her at this Visit in a proper *Attitude*, since at the last Interview he was placed in the most unbecoming Situation. The Poet will not slip the Knight's Action with his Beard; probably, because to *stroke the Beard* before a Person spoke (as a Preparative to win Favour and Attention) was the Fashion near three thousand Years ago. This we learn from *Homer*, by a Passage in the tenth Book of the *Iliad*, where *Dolon* is about to supplicate *Diomed* for Mercy, who had threatened, and then stood ready to kill him.

*Sternly he spoke, and as the Wretch prepar'd
 With humble Blandishment, to stroke his Beard,
 Like Lightning swift, the wrathful Faulchion flew,
 Divides the Neck, and cuts the Nerves in two.*

Mr. Pope, *†. 522, &c.* (Mr. B.)
 Thus





PART III. CANTO I. 119

- With that he shrugg'd his sturdy Back,
As if he felt his Shoulders ake.
- 175 But she who well enough knew what
(Before he spoke) he would be at,
Pretended not to apprehend
The Myſtery, of what he mean'd:
And therefore wiſh'd him to expound
- 180 His dark Expreſſions, *leſs profound*.
Madam, quoth he, I come to prove
How much I've ſuffer'd for your Love,
Which (like your Votary) to win,
I have not ſpar'd my tatter'd Skin:
- 185 And, for thoſe meritorious Laſhes,
To claim your Favour and good Graces.
Quoth ſhe, I do remember once
I freed you from th' enchanted Sconce;
And that you promis'd, for that Favour,
- 190 To bind your Back to th' good Behaviour,
And for my Sake, and Service vow'd,
To lay upon't a heavy Load,

Thus *Patroclus* is introduced by *Shakſpear*, (*Troilus and Creſſida*, act 1. vol. 7. p. 25.) acting *Nefſor*, at the Inſtance of *Achilles*.

"Now play me *Nefſor*,—Hum, and ſtroke thy Beard; as he, "being dreſt to ſome Oration." (See an Account of *Sancho Pan-cha's* ſtoking his Beard, *Don Quixote*, part 1. book 3. chap. 12. And *Iriſaldin's* ſtoking his Beard, *Don Quixote*, vol. 4. chap. 36. p. 362. And of *Iſaac Pennington*, *Cleveland's mix'd Aſſembly*, Works 1677. p. 43.) That ſtoking the Beard was preparatory to the Supplication of Favours, appears from the following Authority: *Uſitatus tamen erat in ſupplicationibus, & precibus, quam venerationibus, Barbam vel mentum tangere. Teſtis Ovidius,*

*Tange manû mentum, tangunt quo more precantes,
Optabis merito cum mala multa viro.*

Facet. Facetiar. de Oſculis, p. 236.

The Converſation of this Viſit is carried on in an extraordinary Manner: A moſt notorious Hypocriſy in the Knight, and an artful Diſſimulation in the Widow, are beautifully repreſented.

And what 'twould bear t' a Scruple, prove,
As other Knights do oft make Love.

195 Which, whether you have done or no,
Concerns yourself, not me, to know.

But if you have, I shall confess,
Y' are honefter, than I could guess.

Quoth he, if you suspect my Troth,

200 I cannot prove it but by oath :

And if you make a Question on't,

I'll pawn my Soul, that I have don't :

And he that makes his Soul his Surety,

I think does give the best Security.

205 Quoth she, some say, the Soul's secure
Against Distress, and Forfeiture ;

Is free from Action, and exempt

From Execution and Contempt ;

And to be summon'd to appear

210 In th' other World's illegal here.

And therefore few make any Account,

Int' what Incumbrances they run't.

y. 209, 210. *And to be summon'd to appear—In th' other World's illegal here.*] And yet there are such Summons upon Record. Remarkable is the Account of *Peter and John de Carvajal*, who were condemn'd for Murder, upon circumstantial Evidence, and that very frivolous, to be thrown from the Summit of a Rock. *Ferdinand the Fourth*, the then King of Spain, could by no means be prevailed upon to grant their Pardon. As they were leading to Execution, they invoked God to witness their Innocency, and appealed to his Tribunal, to which they summoned the King to appear in thirty Days time. He laugh'd at the Summons ; nevertheless, some Days after he fell sick, and went to a Place called *Alcaudet* to divert himself, and recover his Health, and shake off the Remembrance of the Summons, if he could. Accordingly the thirtieth Day being come, he found himself much better, and after shewing a great deal of Mirth and Chearfulness on that Occasion with his Courtiers, and ridiculing the Illusion, retir'd to his Rest, but was found dead in his Bed the next Morning. This happened in the Year 1312. (See *Richers's Abridgment of the History of the Royal Genealogy of Spain*, 1724. p. 180. *Grimston's Translation*

PART III. CANTO I. 121

- For most Men carry Things so even
 Between this World, and Hell, and Heaven,
 215 Without the least Offence to either,
 They freely deal in all together ;
 And equally abhor to quit
 This World, for both, or both for it :
 And when they pawn, and damn their Souls,
 220 They are but Pris'ners on Paroles,
 For that (*quoth he*) 'tis rational,
 They may be accomptable in all :
 For when there is that Intercourse,
 Between divine, and human Pow'rs,
 225 That all that we determine here,
 Commands Obedience every where ;
 When Penalties may be commuted
 For Fines, or Ears, and executed ;
 It follows, nothing binds so fast
 230 As Souls in Pawn, and Mortgage past :
 For Oaths are th' only Test and Seals
 Of right and wrong, and true and false ;
 And there's no other Way to try
 The Doubts of Law, and Justice by.

Translation of Lewis de Mayerne. Turquet's General History of Spain, 1612. p. 458,)

†. 220. *They are but Pris'ners on Paroles.*] Mr. Anstis, Garter King at Arms, has in his *Register of the Garter* (vol. 1. p. 171.) given an account of the Obligations such Prisoners are under.

" In the seventh of Henry the Fifth (says he) our Sir Simon (de Felbrig) was a Witness of the Promise made by Arthur of Bretagne, upon his Releasement, to return upon the Penalty of the *Reversal of his Arms*, which in that Age was the Mark of perpetual Infamy. Now the Clause commonly inserted in Agreements made with Prisoners upon their Ransom was, that in case they did not perform the Conditions, they consented *reputari pro Felono & Infami, ac arma sua reversari.* Rymer, vol. 7. p. 228. vol. 9. p. 444. 743, 744. Du Tillet *Recueil des Roy de France*, p. 432. Froissart, vol. 2. p. 123, &c."

235 (*Quoth she*) what is it you wou'd swear ?

There's no believing till I hear :

For till they're understood, all Tales

(Like Nonsense) are not true, nor false.

(*Quoth he*) When I resolv'd t' obey

240 What you commanded th' other Day,

And to perform my Exercise,

(As Schools are wont) for your fair Eyes :

T' avoid all Scruples in the Case,

I went to do't upon the Place.

245 But as the Castle is enchanted

By *Sidrophel* the Witch, and haunted

With evil Spirits, as you know,

Who took my Squire and me for two ;

Before I'd hardly Time to lay

250 My Weapons by, and disarray,

I heard a formidable Noise,

Loud as the *Stentrophonick Voice*,

† 252. *Loud as the Stentrophonick Voice.*] *Stentor*, a famous Crier in the Grecian Army, who had a Voice as loud as fifty Men put together.

Στίβοις ἰσομένη μεγαλήτορι χαλκωφώνη.

Homeri Iiad. lib. 5. §. 785.

Heavens impress mixes with the mortal Croud,

And Shouts in Stentor's sounding Voice aloud.

Mr. Pope.

Vide *Juvenal*, Sat. 13. 113.

Tu Miser exclamas, ut *Stentora* vincere possis.

You rage, and storm, and blasphemously loud,

As Stentor, bellowing to the Grecian Croud.

Mr. Dryden.

Vide *Erasmi Adag. Chil.* 2. Cent. 3. Prov. 37. *Isaac Bickerstaff*, Esq; (see *Tatler*, N^o. 37.) observes of *Tom Belfrey*, that he carried a Note four Furlongs, three Rood, and six Poles farther than any Man in *England*. And Dr. *Derham* (*Physico-Theology*, book 4. chap. 3. p. 134. edit. 1727.) makes mention of a *Dutchman*, who brake Rummer-Glasses with the Strength of his Voice.

Mr. *Butler* probably alludes to the Speaking-Trumpet, which was much improved by Sir *Samuel Moreland*, in the Year 1671, (seven

PART III. CANTO I. 123

- That roar'd far off, Dispatch and strip,
 I'm ready with th' infernal Whip,
 255 That shall divest thy Ribs of Skin,
 To expiate thy ling'ring Sin,
 Th' hast broke perfidiously thy Oath,
 And not perform'd thy plighted Troth;
 But spar'd thy Renegado Back,
 260 Where th' hadst so great a Prize at Stake:
 Which now the Fates have order'd me
 For Penance and Revenge to flea:
 Unless thou presently make Hast;
 Time is, Time was: And *there it ceas'd*.
 265 With which, though startled, I confess,
 Yet th' Horror of the Thing was less
 Than th' other dismal Apprehension
 Of Interruption or prevention.
 And therefore snatching up the Rod,
 270 I laid upon my Back a Load;
 Resolv'd to spare no Flesh and Blood,
 To make my Word and Honour good.
 Till tir'd, and taking Truce at length,
 For new Recruits of Breath and Strength,
 275 I felt the Blows, still ply'd as fast,
 As if th' had been by Lovers plac'd,
 In Raptures of *Platonick* Lashing,
 And *chaste contemplative Bardasbing*:
 When facing hastily about,
 280 To stand upon my Guard and Scout,

(seven Years before the Publication of this third Part) see *Philosophical Transactions*, vol. 5. N°. 79 p. 3056.

§. 278.] See it explain'd, Dr. Butler's *Artificial Changeling*, Scene 12. p. 209.

§. 280. ———— *And Scout*.] A Sneer probably upon Sir Samuel Luke's Office, as a *Scout-Master*.

- I found th' infernal Cunning-man,
 And th' Under-witch, his *Caliban*,
 With Scourges (like the Furies) arm'd,
 That on my outward Quarters storm'd.
 285 In Haste I snatch'd my Weapon up,
 And gave *their* hellish Rage a Stop;
 Call'd thrice upon your Name, and fell
 Courageously on *Sidropbel*:
 Who now transform'd himself t' a Bear,
 290 Began to roar aloud, and tear;
 When I as furiously press'd on,
 My Weapon down his Throat to run,
 Laid hold on him, but he broke loose,
 And turn'd himself into a Goose,

†. 282. *And th' Under-Witch his Caliban.*] See an Account of the Monster *Caliban*, Son to Witch *Sycorax*, under Subjection to *Prospero*, Duke of *Milain*, (a famous Magician who thus describes him.

“Then was this Island———save for the Son, that
 “he did litter here, a freckled Whelp, Hag-born, not honour'd
 “with a human Shape.” (*Shakespeare's Tempest*, vol. 1. p. 15,
&c. Spectator, N^o. 279.

†. 289. *Transform'd himself t' a Bear.*] Alluding to the Fable of *Proteus's* Changes. *Ovidii Metamorph.* lib. 8. 730, &c.

*As thou, blue Proteus, Ranger of the Seas,
 Who now a Youth confess'd, a Lion now,
 And now a Boar with tusky Head dost show;
 Now like a hateful, gliding Snake art seen;
 A Bull with horned Head, a Stone, or spreading Green.
 Or in a Flood dost Flow a watry Way;
 Dissembling Streams, or in bright Fire dost play.*

(*Ovid's Metamorphosis*. Translated by Mr. Sewell, &c. 2^d edit. p. 253. Vide *Virgilii Georgic.* lib 4. p. 405, &c.

†. 293; 294.———*But he broke loose.—And turn'd himself into a Goose.*] See *Amarillis's* Account of the transforming *Well*. *J. Fletcher's Faithful Shepherdess*, act 2. p. 23. act 3. sect. 1. p. 27. edit. 4^{to}.

- 295 Div'd under Water, in a Pond,
To hide himself from being found.
In vain I fought him; but as soon
As I perceived him fled and gone,
Prepar'd with equal Haste and Rage,
300 His Under-Sorcerer t' engage.
But bravely scorning to defile
My Sword with feeble Blood and vile;
I judg'd it better from a Quick-
Set Hedge to cut a knotted Stick,
305 With which, I furiously laid on;
Till in a harsh and doleful Tone
It roar'd, O bold for Pity Sir :
I am too great a Sufferer,
Abus'd, as you have been b' a Witch,
310 *But conjur'd into a worse Caprich :*
Who sends me out on many a Jaunt,
Old Houses in the Night to haunt,
For Opportunities t' improve
Designs of Thievery or Love ;

†. 295, 296. *Div'd under Water, in a Pond,—To hide himself from being found.*] Alluding to an Account of Proteus.
Aut in aquas tenues delapsus abibit.

Virgilii Georgic. lib. 4. 410.

†. 301, 302. *But bravely scorning to defile,—My Sword with feeble Blood, and vile, &c.*] Thus the *Boiarens* of *Novogrod* used their Slaves, who had seiz'd their Towns, Lands, Houses, and Wives in their Absence; and when they met their Masters in a warlike manner—they determin'd to set upon them with no other Weapons but their Horse-whips, to put them in mind of their servile Condition, and to terrify them; and so marching, and lashing all together with their Whips, they gave the Onset, which seem'd so terrible in the Ears of their Villains, that they fled altogether, like Sheep before the Drivers. (See Dr. *Giles Fletcher's Account of Russia. Purchase his Pilgrims*, part 3. lib. 3. p. 418, 419)

- 315 With Drugs convey'd in Drink or Meat,
 All Feats of *Witches* counterfeit,
 Kill *Pigs* and *Geese* with powder'd-Glass,
 And make it for *Incubantment* pass;
 With *Cow-Itch* meazle like a Leper,
 320 And choak with Fumes of *Guiney-Pepper*;
 Make *Leachers*, and their *Punks* with *Dewtry*,
 Commit Phantastical Advowtry;

†. 319. *With Cow-Itch meazle like a Leper.*] *Cowage*, commonly called *Cow-Itch*, is a great Sort of Kidney-Bean, a Native of the *East-Indies*; the Pod which is brought over to us, is thick cover'd with short Hairs, which, apply'd to the Skin, occasions a troublesome Itching for a little Time, and is often used to play Tricks with. (Dr. H.) In Dr. Hook's *Micographia*, observ. 26. p. 145. see a Dissertation upon *Cowage*.

†. 321, 322. *Make Leachers, and their Punks with Dewtry,—Commit Phantastical Advowtry.*] *Dutroy*, *Dewtroa*, now call'd *Datura*, is a Plant which grows in the *East-Indies*: It's Flower and Seed have a peculiar intoxicating Quality: For taken in a small Quantity, they transport a Man from the Objects about him, and place before him imaginary Scenes, which which his Attention is wholly taken up. So that any thing may be done with him, or before him, without his regarding it then, or remembering it afterwards: Thieves are said to give it to those they have a Mind to rob; and Women to their Husbands, in order to use them as here represented by our Poet. Some are said to be so expert in the Use of the Drug, that they can proportion it's Dose, so as to take away the Senses for any certain Number of Hours. (Dr. H.) (See *Linschoten's Voyages*, chap. 31. p. 60, 157. *Facet. Facietiar. de Hanreitate*, p. 441. and Mr. *Purchase*, (see his *Pilgrims*, part 2. lib. 10. cap. 8. p. 1357. See likewise 1781. *Linschoten's Voyages*, chap. 61. p. 409.) observes, that if the Feet of the Person under these Circumstances are wash'd with cold Water, he presently recovers his Senses. See a further Account of the *Datura*, or *Dewtry*, Bishop *Sprat's History of the Royal Society*, 2^d edit. p. 161, 162. *Dale's Pharmacologia*.

The *Nepenthe* in *Homer* (*Odyssey*, book 4. †. 301, &c.) by the Description, seems to have been much like it.

*Mean Time with genial Joy to warm the Soul,
 Bright Helen mix'd a Mirth-inspiring Bowl:
 Temper'd with Drugs of sovereign Use, t' assuage
 The boiling Bosom of tumultuous Rage:*

- Bewitch *Hermetick-men* to run
 Stark staring mad with *Manicon* ;
 325 Believe *mechanick Virtuosi*
 Can raise 'em *Mountains* in *Potosi* ;
 And fillier than the antick Fools,
 Take Treasure from a Heap of Coals :
 Seek out for Plants with *Signatures*,
 330 To quack of universal Cures :

*To clear the cloudy Front of wrinkled Care,
 And dry the tearful Sluices of Despair :
 Charm'd with that virtuous Draught, th' exalted Mind,
 All Sense of Woe delivers to the Wind.
 Though on the blazing Pile his Parent lay,
 Or a lov'd Brother groan'd his Life away,
 Or darling Son oppress'd by Russian-Force
 Fell breathless at his Feet, a mangled Corse :
 From Morn to Eve, impassive and serene,
 The Man entranc'd, would view the deathful Scene:
 These Drugs so friendly to the Joys of Life.
 Bright Helen learn'd from Thone's imperial Wife ;
 Who sway'd the Sceptre, where prolific Nile
 With various Simples, cloaths the fatned Soil.* Mr. Pope.

†. 323. Bewitch *Hermetick-men* to run.] * *Hermes Trismegistus*, an *Egyptian* Philosopher, and said to have liv'd *Anno Mundi* 2076, in the Reign of *Ninus*, after *Moses*. He was a wonderful Philosopher, and proved that there was but one God, the Creator of all Things ; and was the Author of several most excellent and useful Inventions ; but those *Hermetick men* here mention'd, though the pretended Sectators of this great Man, are nothing else than a wild and extravagant Sort of *Enthusiasts*, who make a Hodge-podge of *Religion* and *Philosophy*, and produce nothing but what is the Object of every considering Person's Contempt."

†. 384. Stark staring mad with *Manicon*.] *Manicon*, an Herb so call'd from it's making People mad : call'd also *Dorychnion*, a Kind of *Night-Shade*. *Bailey's Dictionary*.

Some Herb of this Kind probably made some Part of *Mark Antony's* Army run mad, in his Retreat from his *Parthian Expedition* ; in which the pursuing *Parthians* were repulsed eighteen Times. See Mr. *Lewis's History of the Parthian Empire*, p. 160. 165. See a remarkable account of a Fruit, which whosoever tastes, will die laughing. (*Turkish Spy*, vol. 8. book 4. letter 15)

†. 325. Believe *mechanick Virtuosi*—Can raise 'em *Mountains* in *Potosi*.] A Banter upon such as have pretended to find out the *Philosopher's*,

- With Figures ground on *Panes of Glass*,
 Make People on their Heads to pass :
 And mighty Heaps of Coin increase,
 Reflected from a single Piece :
 335 To draw in Fools, whose nat'ral Itches
 Incline perpetually to Witches ;

Philosopher's Stone, or Powder for the Transmutation of Metals. Of which *Helmont* gives the following Account: " I have often seen it, and with my Hands handled the same, &c.—I projected a Quarter of one Grain wrapt up in Paper, upon eight Ounces of *Argent Vive*, (*Quick-Silver*) hot in a Crucible, and immediately the whole *Hydrargyry* with some little Noise ceased to flow, and remain'd congeled like yellow Wax: After Fusion thereof, by blowing the Bellows, there were found eight Ounces of Gold, wanting eleven Grains. Therefore one Grain of this Powder transmutes 19186 equal Parts of *Argent Vive* into the best Gold." (See a Tract, entitled, *The Golden Calf. In which is handled the more rare and incomparable Wonder of Nature, in transmuting Metals.* Written in Latin, by *John Frederick Helvetius*, &c. London 1670. p. 36. Publick Library, Cambridge, 14. 6. 24.)

†. 326. *Potosi*.] * *Potosi* is a City of *Peru*, the Mountains whereof afford great Quantities of the finest Silver in all the *Indies*."

†. 324, 328. And sillier than the antick Fools,—Take Treasure for a Heap of Coals.] *Antick Fools* in all the Editions to 1710 inclusive *Ἀνθακας ἢ Ὠθαυαὶς πύρρα*, i. e. *Carbones Thesaurus erant*. See the Meaning, *Erasmi Adag. Cbil.* 1. Cent. ix. *Prov.* xxx. col. 346. "The Governor *Aratron* converteth Treasure into Coals, and Coals into Treasure." *Arbatel of Magick*, Aphor. 17. *Agrippa's Occult Philosophy*, 4^{to} 1655. p. 188.

The Poet here designs probably to sneer *Martin Frobisher*, and others, who in *Queen Elizabeth's* Time were Adventures to *Cathaia*, and brought home Ore which they took for Gold, which yet prov'd little better than Coals.

Mr. *Smith* of *Harlestone* is of Opinion, that as *Cathaia* lies near the *Artick Circle*, *Artick Fools* would be an Emendation.

†. 331, 332. With Figures ground on *Panes of Glass*,—Make People on their Heads to pass.] Alluding to the *Camera Obscura*. For an Account of which, I refer the Reader to Mr. *Chamber's Cyclopædia*, and Dr. *Smith's, System of Opticks*, vol. 2 book 3. chap. 15. 968. 973. p. 384 386.

See a Contrivance, to make the Picture of any thing appear on a Wall, Picture, or Cupboard, or within a Picture-Frame, &c. in the midst of a light Room, in the Day-Time: Or in the Night,
 in

- And keep me in continual Fears,
 And Danger of my Neck and Ears:
 When less Delinquent have been scourg'd,
 340 And Hemp on wooden Anvils forg'd,
 Which others for Cravats have worn
 About their Necks, and took a Turn.
 I pity'd the said Punishment
 The *wretched Caitiff* underwent,
 345 And held my drubbing of his Bones
 Too great an Honour for *Pultrones*;

in any Room that is enlightned with a considerable Number of Candles, devised and communicated by the ingenious Mr. Hook. *Philosophical Transactions*, num. 38. August 17, 1668. vol. 2. p. 741.

*. 333, 334. *And mighty Heaps of Coin increase,—Reflected from a single Piece.*] Something of this Kind of Juggling, or slight of Hand, is ascribed by Dr. Heywood, (see *Hierarchy of Angels*, p. 574.) to Dr. Faustus, and Cornelius Agrippa.

*Of Faustus and Agrippa it is told,
 That in their Travels, they bare seeming Gold,
 Which cou'd abide the Touch, and by the Way,
 In all their Hostries, they would freely pay:
 But parting thence, myne Host thinking to find
 Those glorious Pieces they had left behind;
 Safe in the Bag, sees nothing save together
 Round Scutes of Horn, and Pieces of old Leather.*

*. 339. *When less Delinquent have been scourg'd, &c.*] See *Lupton's thousand notable Things*, 2^d edit. p. 366.

*Crimes are not punished, 'cause they'r Crimes,
 But 'cause they'r low and little:
 Mean Men for mean Faults in those Times
 Make Satisfaction to a Tittle,
 Whilst those in Office, and in Power,
 Boldly the Underlings devour.*

(*The Reformation, Collection of Royal old Songs*, vol. 1. N^o 65. p. 169.)

*. 340. *And Hemp on wooden Anvils forg'd.*] Alluding to petty Criminals, who are whipped, and beat Hemp in *Bridewell*; and other Houses of Correction.

*. 347, 348. *For Knights are bound to feel no Blows—From pality and unequal Foes.*] Still alluding to the Rules of Knight

- For Knights are bound to feel no Blows
 From paltry and unequal Foes,
 Who when they slash, and cut to pieces,
 350 Do all with civillest Addresses :
 Their Horses never give a Blow,
 But when they make a Leg and Bow.
 I therefore spar'd his Flesh, and prest him
 About the Witch with many a Question.
- 355 *Quoth he*, for many Years he drove
 A Kind of Broking-trade in Love.
 Employ'd in all th' *Intrigues*, and *Trust*,
 Of feeble, *speculative Lust* :
 Procurer to th' Extravagancy,
- 360 And crazy Ribaldry of Fancy,
 By those the Devil had forsook,
 As Things below him, to provoke.

Errantry, in Imitation of *Don Quixote*, (see vol. 1. book 3. chap. 1. p. 133.) who gave the following Advice to his 'Squire *Sancho Pancha* : " Friend *Sancho*, for the future, whenever thou perceivest us, to be any Ways abused by such inferior Fellows, thou art not to expect, that I should offer to draw my Sword against them, for I will not do it in the least : No, do thou then draw, and chastise them as thou thinkest fit : But if any Knight come to take their Part, then will I be sure to step between thee and Danger." (See likewise part 1. chap. 8. p. 68. vol. 2. p. 220. vol. 3. chap. 21. p. 104. And *Pharamond*, a *Romance*, part 3. book 4. p. 117.)

†. 351, 352. *Their Horses never give a Blow,—But when they make a Leg and Bow.* Mr. Lewis (in his *History of the Parthian Empire*, 1728. p. 159.) observes, from *Dion Cassius*, " That in the Roman Battalions, in Form of a *Tortoise*, their Horses were taught to kneel." And in another Place, p. 323. that *Trajan*, in his *Parthian Expedition*, " was presented with a Horse, that was taught to adore, kneeling upon his Fore-feet, and to bow his Head to the Ground, as *Trajan* stood before him.

†. 355, 356. *Quoth he, for many Years he drove—A Kind of Broking-trade in Love.* Lilly confirms this in one or two Instances, (see *Life*, 2^d edit. p. 34.) where he says, " He grew weary of such Employments and burned his Books, which instructed these Curiosities." (See an Account of the *Galley-Slaves* condemn'd for a *Pimp*, and a *Conjurer* : With *Don Quixote's* Dissertation on *Pimps*, part 1. book 3. chap. 7. p. 226.) †. 384.

- But b'ing a *Vertuoso*, able
 To *smatter*, *quack*, and *cant*, and *dabble*,
 365 He held his Talent most *Adroit*,
 For any *mystical exploit*;
 As others of his Tribe had done,
 And rais'd their Prices three to one.
 For one predicting Pimp has th' Odds
 370 Of Chauldrons of plain downright Bawds;
 But as an Elf (the Devil's *Valet*)
 Is not so slight a Thing to get;
 For those that do his Bus'ness best,
 In Hell are us'd the ruggedest;
 375 Before so meriting a Person
 Cou'd get a Grant, *but in Reversion*,
 He serv'd two Prenticeships, and longer,
 I' th' Myst'ry of a *Lady-monger*.
 For (as some write) a Witch's Ghost,
 380 As soon as from the loos'd,
 Becomes a Puiney-Imp itself,
 And is another's *Witch's Elf*.
 He after searching far and near,
 At length found one in *Lancashire*,

*. 384. *At length found one in Lancashire.*] The Reason why *Bidrophel* is to find a Witch in *Lancashire*, rather than any other Country, is, said because it has always been a Tradition, that they have abounded there, more than in all the Kingdom. Hence came the vulgar Expression of a *Lancashire Witch*: And the Tradition might probably take it's Rife from some reputed Witches, who were try'd there in the Reign of King *James the First*; and, I think, cast for their Lives; but 'twas probably by Judges, that run in but too much with the Court-Stream, and favour'd the Monarch's Opinion in his *Dæmonology*; and fancied, because they had their nightly Meetings, they could be nothing else but Witches, though in reality (as I have been inform'd by one who read the Narrative of them, published in those Times) they were neither better nor worse than *Sheep-Stewers*.

- 385 With whom he bargain'd before-hand,
 And, after hanging, entertain'd.
 Since which h' has play'd a thousand Feats,
 And practis'd all mechanick Cheats:
 Transform'd himself to th' ugly Shapes
 390 Of *Wolves*, and *Bears*, *Baboons*, and *Apes*;

Mr. *Burton* (Fellow-Sufferer with Mr. *Pryn* and Dr. *Bastwick*, as Mr. *Byron* observes, from *Pryn's New Discovery of the Pre-late's Tyranny*, p. 82.) complain'd, "That upon his being imprisoned in *Lancaster Castle*, he was put into a high Chamber ill-floor'd, so that he was in Danger of falling through it.—— And that to make it more grievous to him, they put into the Room under it, a Company of Witches, who were in that Prison, when he came thither." (See an Account of the *Pendle-Forest Witches*, who were condemn'd at the Assizes at *Lancaster* 1633. or 1634, but repriev'd, and afterwards clear'd from the Aspersions, by the Boy who was suborn'd to be Evidence against them. *Webster's Displaying of suppos'd Witchcraft*, chap. 14. p. 276, &c. and chap. 17. p. 347, &c.)

†. 389, 390. *Transform'd himself to th' ugly Shapes---Of Wolves, and Bears, Baboons, and Apes.*] *Le Blanc* seems to give in to the Possibility of this Kind of Transformation. (See *Travails*, part. 2. chap. 18.) But *Wierus* sneers this Opinion: And after having exposed a fabulous Instance from *William of Malmesbury*, of Pranks of this Kind play'd by two Witches at *Rome*, who kept an Inn, and now and then metamorphos'd a Guest into a Horse, Sow, or Ass: He concludes, At hæc, & similes nugæ eandem fortiantur fidem, quam *Apuleius*, & *Luciani* metamorphosis meretur. *De Præstigiis Dæmonum*, lib. 4. cap. 10. Vide etiam *Lamberti Dænæi*, lib. de veneficiis, &c. 1574. chap. 3. p. 59, 60. *Webster's Displaying of suppos'd Witchcraft*, chap. 5. p. 83. There was a Story of this Kind much taken Notice of in those Times, and banter'd by Mr. *Cleveand*. (*On a Miser*, Works, p. 76.)

Have you not heard the abominable Sport,

A Lancashire Grand-jury will report?

A Soldier with his Morglay watch'd the Mill,

They Cats they came to feast, when lustrous Will

Whips off great Puss's Leg, which by some Charm

Proves the next Day such an old Woman's Arm.

See Note on Part I. Canto I. †. 350.

See more Instances, *Saxonis Grammatici Histor. Danic.* lib. 1. p. 10. de *Hartarenâ Præstigiatores*. *Stephani Stephani*, not. in lib. 1. *Histor. Danic.* p. 43. *Scot's Discovery of Witchcraft*, book 5. p. 89, &c. 93, 94. where the opinion is exposed. Dr. *Bulwer*

(*Artificial*

PART III. CANTO I. 133

Which he was vary'd more than Witches,
 Or *Pharaob's Wizards* cou'd their *Switches*;
 And all with whom h' has had to do,
 Turn'd to as monstrous Figures too.
 395 Witnefs myself, whom h' has abus'd,
 And to this beaftly Shape reduc'd,
 By feeding me on *Beans* and *Peafe*,
 He crams in nafty Crevices,
 And turns to Comfits by his Arts,
 400 To make me relifh for Differts,
 And one by one with Shame and Fear,
 Lick up the candy'd Provender.
 Befide——But as h' was running on,
 To tell what other Feats h' had done,
 405 The Lady ftopt his full Career,
 And told him now 'twas time to hear;
 If half thofe Things (*faid ſhe*) be true,
 (*They're all (quoth he) I ſwear by you*)

(*Artificial Changeling*, ſc. 24. p. 516.) obſerves from Mr. *Scot* and other Writers, “ That the wonderful Experiments of *natural Magic*, which are only done in Appearance, are very many;
 “ To ſet a Horſe's or Aſs's Head upon a Man's Neck and Shoulders, cut off the Head of an Horſe or an Aſs,” (before they be dead, otherwiſe the Virtue or Strength thereof will be leſs effectual) “ and make an Earthen Veſſel of a fit Capacity to contain
 “ the ſame; and let it be fill'd with the Oil and Fat thereof, cover it cloſe, and dawb it over with Lome: Let it boil over a
 “ ſoft Fire three Days, that the fleſh boil'd may run into Oil, ſo
 “ as the bare Bones may be ſeen; beat the Hair into Powder, and
 “ mingle the ſame with the Oil, and anoint the Heads of the
 “ Standers by, and they ſhall ſeem to have Horſes or Aſſes Heads.
 “ If Beaſts Heads be anointed with the like Oil, made of a Man's
 “ Head, they ſhall ſeem to have Mens Faces, as diverſe Authors
 “ ſoberly affirm.” See *Scot's Discovery of Witchcraft*, book 13, p. 315.

ſ. 392. Or *Pharaoh's Wizards* cou'd their *Switches*.] See *Exodus* vii. 11, *King James's Demonology*, book 1. chap. 6, *Works*, p. 105.

Why then (*said ſhe*) That *Sidrophel*
 410 Has damn'd himſelf to th' Pit of Hell;
 Who, mounted on a Broom, the *Nag*,
 And *Hackney* of a *Lapland Hag*,
 In queſt of you came hither Poſt,
 Within an Hour (I'm ſure) at moſt;
 415 Who told me all you ſwear and ſay,
 Quite contrary another Way;

*. 411, 412. *Who mounted on a Broom, the Nag—And Hackney of a Lapland Hag.*] See *Scheffer's Account of a Lapland Witch* in the Town of *Lublak*, who flew through the Ceiling of a Chamber. *Hiſtory of Lapland*, Octavo, chap. 11. p. 157. Dr. *Heywood* ſeems to give in to this Opinion, in the Caſe of the Maid of *Bergamu*, &c. (See *Hierarchy of Angels*, lib. 4. p. 257, 258.) and Mr. *Glanvil* in the Caſes of *Richard Jones*, of *Shipton Mal'tet*, and of *Elizabeth Styles*. (*Saducismus Triumphatus*, part 2. p. 124. 139.) Mr. *Scot* (See *Discovery of Witchcraft*, book 3. chap. 1. p. 40.) gives the following Account: "He (the Devil) teacheth them to make Ointments of the Bowels and Members of Children, whereby they ride in the Air, and accompliſh all their Deeds.—After Burial they ſteal them out of their Graves, and ſeeth them in a Caldron, until their Fleſh be made potable: Of which they make Ointment, by which they ride in the Air." Vide *Unguent. Mallei Maleficarum*, tom. 1. par. 11. Quæſt. cap. 11. p. 240.

Strigibus per unguentem prædictum diabolicum poſſibile eſt accidiffe, aut accidere ſomnium vehementiſſimum, & ſomniare ſe ad loca deportas longinqua, in catos converti, vel quæcunque alia facere, etiam vel pati, quæ poſtmodum ſe putant in veritate feciſſe, vel paſſas eſſe. *Fræ. Bartholi de Spinâ Quæſt. de Strigibus*, tom. 4. *Mallei Quarundam Maleficar.* p. 461.

Wierus expoſes the Folly of this Opinion, and proves it to be diabolical Illuſion, and to be aſted only in Dreams. *Oldbam* likewiſe ſaith it. (*Works*, 6th edit. p. 254.)

*As Men in Sleep though motionleſs they lie,
 Fleſt'd by a Dream, believe they mount and fly;
 So Witches ſome enchanted Wand beſtride,
 And think they through the airy Regions ride.*

See more, *Scot's Discovery of Witchcraft*, book 3. chap. 3. p. 43. &c. book 10. chap. 8. p. 184, &c. *Webſter's Displaying of ſuppoſ'd Witchcraft*, chap. 5. p. 69. Life of *William Duke of Newcastle*, by his *Dutcheſs*, p. 144. *Baker's Hiſtory of the Inquiſition*, p. 172.

- Vow'd that you came to him to know
 If you shou'd carry me or no;
 And would have hir'd him and his Imps,
 420 To be your Match-makers and Pimps,
 T' engage the Devil on your Side
 And steal (like *Proserpine*) your Bride.
 But he disdain'd to embrace
 So filthy a Design and base,
 425 You fell to vapouring and huffing,
 And drew upon him like a Ruffin;
 Surpriz'd him meanly, unprepar'd,
 Before h' had time to mount his Guard;
 And left him dead upon the Ground,
 430 With many a Bruise and desperate Wound:
 Swore you had broke, and robb'd his House,
 And stole his *Talismanique* Louse,

¶. 422. *And steal (like Proserpine) your Bride.*] "*Proserpine*" (says the Author of the *Spectator*, N^o. 365.) was out a *Maying*, "when she met with the fatal Adventure." To which *Milton* alludes, when he mentions,

————— *That fair Field*
Of Enna, where Proserpine gath'ring Flowers,
Herself a fairer Flower, by gloomy Dis-
Was gather'd —————

¶. 432. *And stole his Talismanique Louse.*] There is a great deal of Humour in this Expression. The Superstition of *Talismans* is this, that in order to free any Place from Vermin, or noxious Animals of any Kind, the Figure of the Animal is made of a consecrated Metal, in a planetary Hour, (see Note on Part I. Canto I. ¶. 530.) and this is call'd the *Talisman*. The Joke then of this Thought is this, that *Sidrophel* had made a *Talismanique Louse* to preserve himself from that Vermin. He alludes again with great Humour to this Superstition, Canto II. ¶. 1555, 1556.

Each in a tatter'd Talisman

Like Vermin in Effigy slain.

(Mr. W.)

The Author of the *Turkish Spy* (vol. 4. book 4. letter 9.) mentions a Story of *Pancrates*, a famous Magician of *Egypt*, from *Lucian*, who by *Talismans* was able to transform inanimate Things into the Appearance at least of living Creatures. He likewise gives an Account of some remarkable *Talismans* at *Paris*, vol. 3.

- And all his new-found old *Inventions*,
 With flat felonious Intentions:
 435 Which he could bring out, where he had,
 And what he bought them for, and paid:
 His Flea, his *Morpion*, and *Punese*,
 H' had gotten for his proper Ease,
 And all in perfect Minutes made,
 440 By th' ablest Artist of the Trade:
 Which (he could prove it) since he lost,
 He has been eaten up almost;
 And altogether might amount
 To many Hundreds on Account:
 445 For which h' had got sufficient Warrant
 To seize the Malefactors Errant,
 Without Capacity of Bail,
 But of a *Cart's*, or *Horse's Tail*;
 And did not doubt to bring the Wretches,
 450 To serve for *Pendulums to Watches*;

book 2. p. 25. But *Gassendus* (*Vanity of Judiciary Astrology* chap. 17. p. 116.) seems to sneer the Doctrine of *Talismans*, in the following Words: "I say nothing of the Election of Times, which they prescribe to be observ'd, in the making Seals, Images, Figures, Gamatives, and the like Representations, which they call *Talismans*: because 'tis obvious, that no distracted Fancy could ever have imagined any thing more vain, more foolish." And *Naudaus*, in Banter of *Talismans*, observes, (*History of Magick*, chap. 21.) "That *Scaliger* did justly laugh at a *Fly Driver*, who having made a little Plate, graved with Figures and Characters under a certain Constellation, had no sooner placed it in a Window to try the Experiment, but a confident Fly hantelled it with it's Ordure." (See the superstitious Custom of the Inhabitants of *Guzarat*, *Purchase his Pilgrims*, vol. 5. chap. 8. p. 542.)

†. 437. ——— *Morpion*, and *Punese*.] See *Morpion*, and *Punaise*. Mr. *Boyer's French Dictionary*, *Tome Premiere*.

†. 450. *To serve for Pendulums to Watches*.] Dr. *Robert Hook*, Geometry Professor of *Gresham College*, was the first Inventor of *Circular Pendulum Watches*, just before, or immediately after the Reformation of King *Charles the Second*. (See Mr. *Ward's Lives of the*

- Which modern Virtuoso's say,
 Incline to hanging ev'ry Way.
 Beside he swore, and swore 'twas true
 That e're he went in Quest of you,
 455 He set a Figure to discover
 If you were fled to *Rye* or *Dover* ;
 And found it clear, that, to betray
 Yourselfs and me, you fled this Way ;
 And that he was upon Pursuit,
 460 To take you somewhere hereabout.
 He vow'd he had Intelligence,
 Of all that past before and since :
 And found, that e'er you came to him,
 Y' had been engaging Life and Limb,
 465 About a Case of tender Conscience,
 Where both abounded in your own Sense ;
 Till *Ralpho*, by his Light and Grace,
 Had clear'd all *Scruples* in the Case :
 And prov'd that you might swear and own
 470 Whatever's by the Wicked done,
 For which, most basely to requite
 The Service of his Gifts and Light,
 You strove t' oblige him by main Force,
 To scourge his Ribs instead of yours ;
 475 But that he stood upon his Guard,
 And all your Vapouring out-dar'd ;
 For which, between you both, the Feat
 Has never been perform'd as yet.

the Professors. &c. p. 170, 171.) Mr. Chambers (Cyclopædia) observes, that it is between Dr. Hooke, and Mr. Huygens, that the Glory of this Invention lies ; but to which of them it properly belongs, is greatly disputed : The English ascribing it to the former ; the French, Dutch, &c. to the latter. Mr. Derham, in his artificial Clock-Maker, says roundly, that Dr. Hooke was the Inventor.

While thus the Lady talk'd, the Knight
 480 Turn'd th' Outside of his Eyes to white,
*(As Men of inward Light are wont
 To turn their Opticks in upon't.)*
 He wonder'd how she came to know;
 What he had done, and meant to do :

¶ 480. *Turn'd th' Outside of his Eyes to white.*] A Thing much practis'd by the Fanaticks of those Times, and is well banter'd in the *Tale of a Tub*, (p. 207.) under the Character of *Jack*, (namely *Calvin*, or the *Presbyterian*.) He says, "That he hired a Taylor to stitch up his Collar so close, that it was ready to choke him; and squeeze'd out his Eyes at such a Rate, that one could see nothing but the *White*." And Dr. *Richard* (*Observations upon the Answer to the Enquiry*, &c. p. 113.) that they often shew'd the heavenly Part of the Eye. Nay, this Practice of the Puritans is banter'd in a Song of *Ben Jonson's*. (See *Masque of the transform'd Gypsies*, Works, vol. 1. p. 70.)

Cock-Laurel wou'd needs have the Devil his Guest,
 And had him once into the Peak to dinner,
 Where never the Fiend had such a Feast,
 Provided him yet, at the Charge of a Sinner;
 His Stomach was queasy, (for coming there coach'd)
 The Jogging had caus'd some Crudities rise;
 To help it, he call'd for a Puritan poach,
 That us'd to turn up the Eggs of his Eyes.

The late ingenious Mr. Fenton (*Poems* 8° 1717. p. 71, 72.) has satyriz'd those *Presbyterians*, in the following Lines:

An Age most odious, and accurs'd ensu'd,
 Discolour'd with a pious Monarch's Blood:
 Whose Fall when first the Tragick Virgin saw,
 She fled, and left her Province to the Law.
 Her merry Sister still pursu'd the Game,
 Her Garb was alter'd, but her Gifts the same.
 She first reform'd the Muscles of her Face,
 And learnt the solemn Screw for Signs of Grace;
 Then circumcis'd her Locks, and form'd her Tone,
 By humming to a Tabor, and a Drone;
 Her Eyes she disciplin'd precisely right,
 Both when to wink, and how to turn the White:
 Thus banish'd from the Stage, she gravely next
 Assum'd the Cloke, and quibbled o'er a Text:
 But when by Miracle of Mercy shewn,
 Much-suffering Charles regain'd his Father's Thron;

When

- 485 Held up his *Affidavit-Hand*,
 As if h' had been to be arraign'd :
 Cast towards the Door a ghastly Look,
 In dread of *Sidropbel*, and spoke.
 Madam, if but one Word be true
 490 Of all the Wizard has told you,
 Or but one single Circumstance
 In all th' *Apocryphal Romance* :
 May dreadful Earthquakes swallow down
 This Vessel, *that is all your own* ;

*When Peace and Plenty over-flow'd the Land,
 She frait pull'd off her Sattin-Cap and Band.—*

(*General Historical Dictionary*, vol. 6. p. 298.)

†. 485. *Held up his Affidavit-Hand.*] The holding up the Right-hand was deem'd a Mark of Truth. Quia vero fidei propria sedes in dextera manū credebatur: ideo interdum duabus junctis manibus fingebatur — Quamobrem apud veteres manus dextera tanquam res sacra putabatur. (*Chartarii Imagin. Deorum, qui ab antiquis colebantur.* Edit. Lugduni 1581. p. 214.)

†. 493, 494. *May dreadful Earthquakes swallow down—This Vessel, that is all your own.*] This Prevarication of our Knight, is not quite so clean, as that of *Sancho Pancha*, who being brib'd by *Don Quixote* to give himself three thousand three hundred Lashes for the Disenchantment of his Mistress, *Dulcinea del Toboso*: By taking the Advantage of the Night, he bestow'd them upon a Tree, in the Hearing of his Master, (vol. 4. ch. 69, 71. p. 702, 719.) This was contrary to the Laws of *Chivalry*, as *Don Quixote* observes, in the Case of his own Penance, part 1. book 3, chap. 11. p. 277.

But *Don Hudibras* might probably think to screen himself by the Authority of *Catullus*, as well as some modern Poets.

Nil metuunt jurare, nihil promittere parant.

Sed simul ac cupidæ mentis fatiata libido est,

Dicta nihil metuere, nihil perjurâ curant.

Catulli Carm. 64, 146, 147, 148.

Celia observes (*Shakespeare's As you like it*, act 3. vol. 2. p. 238.) "That the Oath of a Lover is no stronger than the Word of a *Tapster*, they are both the Confirmers of false Reckonings." And *Mirabel* (see *Wild Goose Chase*, *Beaumont and Fletcher's Works*, part 1. p. 452.) thus speaks to *Oriana*.

"I have more to do with my Honesty than to fool it, or venture it in such Leak-Barks as Women; I put them off, because I loved them not,—and not for thy Sake, nor the Contrasts
 " Sake,

495 Or may the Heavens fall, and cover
These Reliques of your constant Lover.

You have provided well, *quoth* *she*,

(I thank you) for your self and me ;

And shewn your *Presbyterian* Wits

500 Jump punctual with the *Jesuits*.

“ Sake, nor Vows nor Oaths ; I’ve made a thousand of them ;
 “ they are Things indifferent, whether kept or broken ; mere
 “ venial Slips, that come not near the Conscience, nothing con-
 “ cerning those tender Parts, they are Trifles.” — The *Beguins* of
 the *Franciscan* Order were of Opinion, that whatever Lies a Man
 told a Woman to gain her Consent to his Desires, was not Heresy,
 so that he believ’d in his Heart, the carnal Act was Sin. (*Ra-*
ker’s History of the Inquisition, chap. 5. p. 28.)

Jurjurandum Amatorium.

Julia sum pollicitus futurum

Me fibi fidum, calidusque amore

Jurejurando simul obligavi

Me quoque scripto.

Hicce nec vinculis tenet obligatum

(Dum placent nymphæ, retinent amantes)

Ventus inscriptum folio ratumque

Cum folio aufert.

The Lover’s Oath.

1.

I promis’d Julia to be true,

Nay, out of Zeal, I swore it too,

And that she might believe me more,

Gave her in Writing, what I swore.

2.

Nor Vows, nor Oaths, can Lovers bind,

So long as pleas’d, so long they’re kind ;

’Twas writ on a Leaf, the Wind it blew,

Away both Leaf and Promise flew. (The late Dean M.)

¶. 499, 500. *And shewn your Presbyterian Wits,—Jump punctual
 with the Jesuits.*] There was but too much Truth in this Obser-
 vation ; for there were several *Jesuits*, and *Papist* Priests, got in-
 to Livings in those Times. (See Bishop *Kennet’s Register and*
Chronicle, p. 231. p. 781.)

’Tis the Observation of Mr. Long, (*Ep. Ded. to his History of*
Papists and Fanatical Plots) “ That the *Jesuits* and *Dissenters* have
 “ so long communicated *Politicks*, that it is hard to determine,
 “ whether there be now more *Fanaticism* in the *Jesuits*, or more
 “ *Jesuitism* among the *Fanatics*.” And Mr. *Petyt* (see *Visions of*
the Reformation, p. 20.) comparing the *Papists* and *Presbyterians*,
 says,

- A most compendious Way, and civil,
 At once to cheat the *World, the Devil,*
 And *Heaven, and Hell, yourselves, and those*
 On whom you vainly think t' impose.
- 505 Why then (*quoth he*) may *Hell surprize.*
 That Trick (*said she*) will not pass twice :
 I've learn'd how far I'm to believe
 Your pinning Oaths upon your Sleeve.
 But there's a better Way of clearing [ing ;
- 510 What you would prove, than *downright Swear-*
 For if you have perform'd the Feat,
 The Blows are visible as yet,
 Enough to serve for Satisfaction
 Of nicest Scruples in the Action.
- 515 And if you can produce those Knobs,
 Although they're but the *Witches Drubs,*

says, " You will find, that though they have two Faces that look
 " different Ways, yet they have both the same Lineaments, the
 " same Principles, and the same Practices; and both impudently
 " deny it; like the two Men that stole the Piece of Flesh from
 " the *Butcher* in the Fable; He that took it, swore he had it not,
 " and he that had it, swore he did not take it. *Who took it? or*
 " *who has it? I don't know,* (*quoth the Butcher*) *but by Jove you*
 " *are a Couple of Knaves.* As in their *pharisaical* Disposition they
 " symbolize with the *Jew*, so in some of their Positions they
 " jump pat with the *Jesuit*: For though they are both in the
 " Extremes, and as contrary one to the other as the Scales of a
 " *Diameter*; yet their Opinions and Practices are concentrick to
 " depress regal Power: both of them *would bind their Kings in*
 " *Chains, and the Nobles in Links of Iron.*" (*The true Informer,*
who—discovereth—the chief Causes of the sad Distempers in Great
Brittany, and Ireland. Oxford, 1643. p. 9.)

The Roman Catholick, advance the Cause,
Allow a Lie, and call it Pia Fraus ;
The Puritan approves, and does the same,
Dislikes nought in it, but the Latin Name :
He flows with his Devises, and dare lie
In very Deed, in Truth, and Verity.
He robbes, and fights, and lies with so much Ruth ;
As if he griev'd, cause he could near speak Truth.

(*Puritan and Papist.* By Mr. A. Cowley, p. 1.)

- I'll pass them all upon Account,
 As if your *natural* Self had don't.
 Provided that they pass th' Opinion
 520 Of able Juries of old Women ;
 Who, us'd to judge all *Matter of Facts*
 For Bellies, may do so for Backs.
 Madam (*quoth he*) your *Love's a Million*,
To do is less than to be willing,
 525 As I am, were it in my Power,
 T' obey, what you command and more.
 But for performing what you bid,
I thank you as much, as if I did.
 You know I ought to have a care
 530 To keep my Wounds from taking Air :
 For Wounds in those that are all Heart,
 Are dangerous in any Part.
 I find (*quoth she*) my *Goods and Chattels*
 Are like to prove but mere *drawn Battels* ;
 535 For still the longer we contend,
 We are but farther off the End.
 But granting now we should agree,
 What is it you expect from me ?
 Your plighted Faith (*quoth he*) and Word
 540 You pass in Heaven on Record,

†. 520. *Of able Juries of old Women.*] See †. 884.

†. 531. *For Wounds in those that are all Heart, &c.*] See *Character of Little Hugo Gondibert*, book 1. canto 2. p. 20. and *Sancho's Advice to Don Quixote*, "Whose little Heart, he says, was
 "no bigger than a Hazel-Nut," vol. 3. p. 86.

†. 539, 540. *Your plighted Faith (quoth he) and Word,—You pass'd in Heaven, on Record.*] The Author of a Book, intitled, *The Devil upon two Sticks*, (vol. 1. chap. 9. p. 108. edit. 1708.) makes Mention of a Couple of young Ladies, talking upon the Subject of Matrimony, after their Father's Death.—"He is
 "dead at last, said the eldest, our unnatural Father, who took a
 "barbarous Pleasure in preventing our Marriage ; he will now no
 "more cross our Designs. For my Part, said the youngest, I am
 "for

Where all Contracts, to have and t' hold,
Are everlastingly enroll'd.
And if 'tis counted Treason here
To raze Records, 'tis much more there.

545 Quoth she, there are no Bargains driv'n,
Nor Marriages clapp'd up in Heav'n,
And that's the Reason, as some guess,
There is no Heav'n in Marriages ;

" for a rich Husband, and Don Bourvilas shall be my Man.
" Hold, Sister, reply'd the eldest, don't let us be hasty in the
" Choice of Husbands ; let us marry those the Powers above
" have decreed for us ; for our Marriages are registred in Heaven's
" Books. So much the worse, dear Sister, return'd the younger ;
" for I am afraid my Father will tear out the Leaf."

¶ 543, 544. And if 'tis counted Treason here,—To raze Records,
'tis much more there.] I cannot learn that it is Treason to raze
Records by any Law in Being in Mr. Butler's Time : It was made
Felony by 8. of Richard the Second, and 8. Hen. 6. 12. See Sta-
tute Book. Merito capitale est inconsultâ curiâ delere, vel immu-
tare. Vide Spelmani Glossar. sub Vocē Recordum, Recordatio,
p. 480. That infamous Solicitor General St. John, in his Argu-
ment against the Earl of Strafford, says, " It's Treason to em-
" besel judicial Records." Walker's History of Independency, part 3.
p. 15. Serjeant Thorp (one of the infamous Judges of the Times)
in his Charge to the Grand Jury at York, March 20, 1648. p. 15.
in his List of Felonies against the Possession, says, " It is Felony,
" if any raze, imbezzele, or withdraw any Record of the Court."

¶ 545, 546, 547, 548. Quoth she, there are no Bargains
driven,—Nor Marriages clapt up in Heaven ;—And that's the Rea-
son, as some guess,—There is no Heav'n in Marriages.] Marriage is
ridicul'd in an extraordinary Manner in this whole Speech of the
Widow, she begins very wittily and satyrically. The Compa-
risons of Marriage to a double Horse, and of Love to an Ague,
are finely imagin'd, and exceedingly well suited to the Nature of
this Poem, which is Burlesque in Perfection. We are ready to
pardon these Reflections upon that happy State of Life, because
they proceed out of a Lady's Mouth. If we consider her present
Case, she could not avoid making such frightful Representations
of that State ; not from any Disaffection she had to it, but to de-
ter the Knight from it ; and consequently by this Method to get
quit of his Addressee, which were very disagreeable to her.
(Mr. B.)

This Passage alludes to our Saviour's Answer to the Sadducees,
that in Heaven there is no marrying, nor giving in Marriage.

To

- Two Things that naturally press
 550 Too narrowly, to be at Ease,
 Their Bus'ness there is only Love;
 Which Marriage is not like t' improve,
 Love, that's too generous t' abide
 To be against it's Nature ty'd :
 555 For where 'tis of it self inclin'd,
 It breaks loose when it is confin'd ;
 And like the Soul, it's Harboured,
 Debarr'd the Freedom of the Air,
 Disdains against it's Will to stay,
 560 But struggles out, and flies away :
 And therefore never can comply
 T' endure the Matrimonial Tie,
 That binds the Female and the Male,
 Where th' one is but the other's Bail ;
 565 Like *Roman* Gaolers, when they slept,
 Chain'd to the Prisoners they kept.

To which Mr. Owen, in one of his admired *Epigrams*, alludes:
Epigrammat. Joh. Owen—lib. 2. p. 21. *Amor Conjugalis*, p. 200.
 edit. 1633.

Plurimus in cœlis amor est, connubia nulla,
 Conjugia in terris plurima, nullus amor.

There is another in *English*, with the same Turn of Thought,
 which is given to *Dean Swift*, but how justly I cannot say.

Cries Cœlia to a Reverend Dean

What Reason can be given,

Since Marriage is a holy Thing,

That there is none in Heaven?

There are no Women there be cried,

She quick returns the Jest ;

Women there are, but I'm afraid,

They cannot find a Priest.

(Mr. C.)

¶ 565, 566. *Like Roman Gaolers, when they slept,—Chain'd to the Prisoners they kept.*] The Custom was for the Prisoner to have a Chain on his Right-hand, with the other End chain'd to the Left-hand of the Soldier that kept him: To this *Lipius* alludes, *Comment. in lib. 3. Annal. Taciti*, p. 6. edit. *Lugduni Batavor.*

Of which the true and faithfull'st Lover,
Gives best Security, to *suffer*.

Marriage is but a Beast, some say,

570 *That carries double in foul Way ;*
And therefore 'tis not to b' admir'd
It should so suddenly be tir'd :

A Bargain at a Venture made-
Between two Partners in a Trade ;

575 (For what's inferr'd by t' have, and t' hold,
But something past away, and sold ?)

That as it makes but one of two,
Reduces all Things else as low :
And at the best is but a Mart

580 Between the one and th' other Part,
That on the Marriage-Day is paid,
Or Hour of Death, the Bet is laid ;
And all the rest of *better or worse*,
Both are but Losers out of Purse.

1589. Custodia militaris frequentissima, & Romæ, & in Provinciis ;
ejusque modus, ut is qui in noxâ esset, catenam manui dextræ al-
ligatam haberet ; quæ eadem militis *sinistram* vinciret, custodiæ
ejus præfetti. Vide *Senecæ* lib. de *Tranquillitate Animæ*, cap. 10.
p. 348. edit. *Parisiis*, 1587. To this *Juvenal* alludes, *Sat.* 6.
560, 561.

Inde fides artis, sonuit, si dextera ferro,
Lævaque si longo castrorum in carcere manfit.

Vide plura *Lipfii* not. id. ib. See Dr. *Whitby's* Note upon *Saint*
Peter's being bound with two Chains, Acts xii. 7.

†. 575, 576. For *what's inferr'd by t' have, and t' bold,— But*
something past away, and sold.] The *Salisbury Missal* of 1554,
might have given Satisfaction to the Widow's Scruple in this Re-
spect, had she liv'd at that Time : where the Woman promises *to*
have and to bold but for one Day. “ I N. take thee N. for my
“ wedded Husband, *to have and to bold, for this Day.*” *Missal.*
ad us. *Eccl. Sarisburiens. Rothomagi* 1554. *Ord. Sponsal.* fol. 43.

- 585 For when upon their ungot Heirs
 Th' entail themselves, and all that's theirs,
 What blinder Bargain e'er was driv'n,
 Or Wager laid at *six* and *seven* ?
 To pass themselves away, and turn
 590 Their Childrens Tenants e're they're born ?
 Beg one another Idiot
 To Guardians, e're they are begot ;
 Or ever shall, perhaps, by th' one,
 Who's bound to vouch 'em for his own,
 595 Though got b' implicit Generation,
 And gen'ral Club of all the Nation :
 For which she's fortify'd no less
 Than all the Island, with four Seas :

†. 585, 586. *For when upon their ungot Heirs — Th' entail themselves, and all that's theirs.*] *Isaac Bickerstaff*, Esq; (see his 223d *Tatler*) seems to be no great Friend to Settlements and Entails : And for a *Motto*, has borrow'd these and the four following Lines out of our Poet.

†. 594. *Who's bound to vouch 'em for his own.*] See *Belmour's* Remark (*Congreve's Old Batchelor*, act 1. sc. 4.) I fear *Bion's* Advice to *Lucentio* will not in all Instances hold good. "Take
 " you Assurance of her, *cum privilegio ad imprimendum solum*, &c."
 (*Taming the Shrew*, act 4. vol. 2. p. 341.)

†. 595. *Though got by implicit Generation.*] Sir Roger L'Estrange (vol. 2. fab. 190. *Of a Seaman well provided for*) says, "This is
 " such another Providence as that of the good Woman's great
 " Belly in *London*, in the Revolution of forty-one, when her Husband
 " had been three Years in *Plymouth*. 'Tis true (says she) my
 " Husband has been three Years away, but I have had very comfortable
 " Letters from him."

†. 598. *Then all the Island, with four Seas.*] By the common Law of England, if the Husband is within the four Seas, (the Jurisdiction of the King of England) so that by Intendment of Law he may come to his Wife, and his Wife hath Issue, no Proof is to be admitted, to prove the Child a Bastard, unless there is an apparent Impossibility, that the Husband should be the Father of it: if the Husband is but eight Years old, then such Issue is a Bastard, though born within Marriage: But if the Issue is born within a Day after Marriage, between Parties of full Age, when the Husband is under no apparent Impossibility,
 the

- Exacts the Tribute of her Dower,
 600 In ready Insolence and Power :
 And makes him pass away; to *have*
 And *bold*, to her, himself, her Slave,
 More wretched than an ancient *Villain*,
 Condemn'd to Drudgery, and Tilling :
 605 While all he does upon the By,
 She is not bound to justify,
 Nor at her proper Cost and Charge
 Maintain the Feats, he does at large.
 Such hideous Sots were *those obedient*
 610 *Old Vassals*, to their Ladies Regent ;
 To give the Cheats, *the eldest Hand*
 In foul Play, by the Laws o' th' Land ;
 For which so many a *legal Cuckold*
 Has been run down in Courts, and truckled.

the Child is legitimate, and suppos'd to be the Child of the Husband. (Dr. Wood's *Institutes of the Laws of England*, 3^d edit. p. 64. See *Shakespeare's Life and Death of King John*, act 1. vol. 3. p. 171.) Owen in his *Epigrams*, lib. 1. epigram 38. is very severe upon Persons under these unhappy Circumstances.

38. *Maritus, & Macbus.*

Maritus. Hanc ego mi uxorem duxi, tulit alter amorem

Sic vos, non vobis, mellificatis apes,

Macbus. Hos ego filiolos feci, tulit alter honores

Sic vos, non vobis, nidificatis aves.

†. 603. *More wretched than an ancient Villain.*] “ *Villanage* “ (says the Author of the printed Notes) is an ancient Tenure, “ by which the Tenants were obliged to perform the most abject “ and slavish Services for their Lords.” See an Account of this Tenure, *Cowel's Interpreter*. Selden's Notes upon *Drayton's Polyolbion*, p. 302. *Somner's Treatise of Gavell kind*, p. 58, 66, 72, 73. Bishop *Kennet's* edit. Sir *Henry Spelman's Glossary*. *Sheringham de Gentis Anglorum Origine*, p. 56.

†. 613. *A legal Cuckold.*] One that has prov'd himself such upon a legal Trial with the Cuckold-Maker, in order to recover Damages. (See Sir *Roger L'Estrange's* merry Story, of a *Cuckold by the Curtesy of England*, part 2. fab. 148.) “ The Story is well “ known (says Mr. Ray, *English Proverbs*, 2^d edit. p. 69.) of an “ old Woman, who hearing a young Fellow call his *Dog Cuckold*,

- 615 A Law that most unjustly yokes
 All *Johns of Stiles*, to *Joans of Nokes*,
 Without Distinction of Degree,
 Condition, Age, or Quality ;
 Admits no *Pow'r of Revocation*,
 620 Nor *valuable Consideration*,
 Nor *Writ of Error*, nor *Reverse*
 Of *Judgment* past, for better or worse :
 Will not allow the Priviledges
 That Beggars challenge under Hedges, [Horses
 625 Who, when they're griev'd, can make dead
 Their spiritual Judges of Divorces ;

“ said to him, *are you not asham'd to call a Dog by a Christian's Name?*” (See *John Taylor's Wit and Mirth*, Works, p. 186. The Story of Sir *Gervase Clifton*, and Sir *Edmund Bacon*. *Earl of Strafford's Letters*, vol. 2. p. 141. *Ephraim Weed's Letter*, *SpeZator*, N^o 450.)

There is a very whimsical Petition (*SpeZator*, N^o 629.) of *B. B. Esq*; who desired the Honour of Knighthood, for having cuckolded Sir *T. W.* a notorious Roundhead.

§. 616. *All Johns of Stiles, to Joans of Nokes.*] Two fictitious Names, only made Use of by young Lawyers in stating Cases. These imaginary Persons have been so long set at Variance by the Gentlemen of the long Robe, that at length they grew weary of being involuntary Opponents, and agreed to join in this humorous Petition for Relief to the *SpeZator*.

The *bumble Petition of John of Nokes, and John of Stiles*,
 Sheweth,

“ That your Petitioners have had Causes depending in *Westminster-Hall* above five hundred Years; and that we despair of
 “ ever seeing them brought to an Issue: That your Petitioners
 “ have not been involv'd in these Law-Suits, by any litigious
 “ Temper of their own, but by the Instigation of contentious
 “ Persons: That the young Lawyers, in our Inns of Court, are
 “ continually setting us together by the Ears; and think they do
 “ us no Hurt, because they plead for us without a Fee: That
 “ many of the Gentlemen of the Robe have no other *Clients* in
 “ the World besides us two: That when they have nothing else
 “ to do, they make us *Plaintiffs*, and *Defendants*, though they
 “ were never retain'd by either of us: That they traduce, con-
 “ demn, or acquit us without any manner of Regard to our Re-
 “ putation and good Names in the World. Your Petitioners
 “ there-

PART III. CANTO I. 149

While nothing else, but *Rem in Re*,
 Can set the proudest Wretches free :
 A Slavery, beyond enduring,
 630 But that 'tis of their own procuring :

“ therefore humbly pray, that you will put an End to the Controversies which have been so long depending between us : And that our Enmity may not endure from Generation to Generation ; it being our Resolution to live hereafter as becometh Men of peaceable Dispositions.” *Spectator*, N^o 577. See N^o 563. (Mr. B.)

*Like him that wore the Dialogue of Clokes,
 This Shoulder John a Stiles, that John of Nokes.*

(*Cleveland's Works*, p. 43.)

†. 627, 628. *While nothing else, but Rem in Re,—Can set the proudest Wretches free.*] We have an Instance to the contrary, in the poor *Cavalier Corporal*, (see *Tatler*, N^o 164.) who being condemn'd to die, wrote this Letter to his Wife the Day before he expected to suffer, thinking it would come to Hand the Day after his Execution.

“ Dear Wife,

“ Hoping you are in good Health, as I am at this present writing : This is to let you know, that Yesterday between the Hours of eleven and twelve, I was hang'd, drawn, and quarter'd. I died very penitently, and every Body thought my Case very hard. Remember me kindly to my poor fatherless Children.

“ Your's, till Death, *W. B.*

“ It so happened, that this honest Fellow was relieved by a Party of his Friends ; and had the Satisfaction to see all the Rebels hang'd, who had been his Enemies. I must not omit a Circumstance which expos'd him to Raillery his whole Life after. Before the Arrival of the next Post, which would have set all Things clear, his Wife was married to a second Husband, who lived in the peaceable Possession of her ; and the *Corporal*, who was a Man of plain Understanding, did not care to stir in the Matter, as knowing that she had the News of his Death, under his own Hand, which she might have produc'd upon Occasion.”

The Emperor *Leo* (as my very worthy and learned Friend Dr. *Dickins*, Professor of Civil Law in the *University of Cambridge*, informs me) allow'd a Separation in another Case, viz. the Case of an incurable Madness.

Per conjugium, inquit, in corpus coierunt, oportetque membrum alterum alterius morbos perpeti : & divinum præceptum est, quos Deus junxerit, ne separentur. Præclara quidem hæc & divina, utpote quæ a Deo pronunciata sint : verum non recte, neque secundum

As Spiders never seek the Fly,
But leave him, of himself, t' apply ;
So Men are by themselves employ'd,
To quit the Freedom they enjoy'd,

635 And run their Necks into a Noose,
They'd break 'em after, to break loose.
As some whom *Death would not depart*,
Have done the Feat themselves, by Art.

cundam divinum propositum hic in medium adferuntur : si enim matrimonium talem statum conservaret, qualem ejus in principio *pronuba* exhibuisset ; quisquis separaret, improbus profecto esset, neque reprehensionem effugeret ! Jam vero cum præ furore ne vocem quidem humanam a muliere audias, ne dum aliud quidquam eorum, quæ ad oblectamentum & hilaritatem matrimonium largitur, ab illa obtineat : quis adeo acerbum horrendumque matrimonium dirimere nolit ? Ea propter sancimus, &c. Ut si quando post initum matrimonium, mulier in furorem incidat, ad tres annos infortunium maritus ferat, mœstitiamque tolleret : & nisi inter ea temporis ab isto malo illa liberetur, neque ad mentem redeat ; tunc matrimonium divellatur, maritusque ab intolerabili illa calamitate exoneretur. *Imp. Leonis Novella CXI.*

Per *Novellam sequentem* : si maritus per matrimonii tempus in furorem incidat intra quinquennium ; matrimonium solvi nequeat : eo autem elapso, si furor eum adhuc occupet, solvi possit.

†. 631, 632. *As Spiders never seek the Fly,—But leave him, of himself, t' apply.* This is a Mistake, if what *Mouset* says be true. (*Insector. Theatr.* p. 72.) *Araneorum* quædam genera muscos venantur, iis denique vescuntur. Which is confirm'd by Dr. *Lister*, *Hist. de Araneis in Genere*, lib. 1. chap. 5. *Hist. Animal. Angliæ*, p. 11. De *Araneis Odonoculis*, part 2. tit. 21. p. 70. Huic *Araneo* dum in reticuli vestibulo prædæ capiendæ invigilabat ; majusculam muscam conjeci, quam celeriter quidem arripuit, atque unico morfu quantum notare potui, occidit.——

Inter cæteras muscas omnigeni culices maximè ei arrident : ejus autem venationis modum elegantissimis, verissimisque verbis enarravit *Cl. Ewelenius* noster, apud doctissimum *Hookium*, *Micrographia*, observ. 48. id. ib. tit. 31. p. 88. See an Account of *Darting Spiders* catching *Gnats*, *Philosophical Transactions*, vol. 3. num. 50. p. 1015.

†. 633.———*Employ'd.*] Betray'd in all Editions, but qu. whether employ'd is not a better Reading.

†. 637. *Whom Death would not depart.*] Alluding to the several Reviews of the *Common Prayer* before the last ; where it stands, *Till Death us depart* : And then alter'd, *Till Death do us part*.

- Like *Indian Widows*, gone to Bed
 640 *In flaming Curtains*, to the Dead ;
 And Men as often dangled for't,
 And yet will never leave the Sport.
 Nor do the Ladies want Excuse
 For all the Stratagems they use.
 645 To gain th' Advantage of the Set,
 And lurch the amorous Rook and Chear.

†. 639, 640. *Like Indian Widows, gone to Bed—In flaming Curtains, to the Dead.*] The Women in *England*, who murder their Husbands, as Guilty of petty Treason, are burnt. *Jacob's Law Dictionary*. The *Indian* Custom is mentioned by several Travellers. See *Purchase* his *Pilgrims*, part 2. p. 1724. 1749. 1750. *Gemelli Careri*. *Churchill's Collections*, vol. 4. p. 216. *Thevenot's Travels*, part 3. chap. 49. p. 85. My Friend, the Rev^d Mr. *W. Smith* of *Bedford*, informs me, that he was assur'd by Dr. *Paten*, a Person of Veracity, who had enquired thoroughly into this Affair, in the *East-Indies*, of two or three *English* Merchants, who had been up so far in the Country, as to be *Spectators*: That the cruel Scene was as follows: There was a large Pile of Wood got ready, and kindled as soon as the Corps was laid thereon: The Widow was work'd up by spirituous Liquors, as well as by the Enthusiastick Speeches of the *Brachmans*, till she was mad enough to do any thing: However, if she refus'd to throw herself in voluntarily, they then made her dead Drunk, and threw her in, contrary to her natural Inclinations. (See Mr. *Marshall's Letter to Dr. Coga*, &c. *Miscellanea Curiosa*, vol. 3. p. 263. 2^d. edit. See the Rise of this Custom in the *East-Indies*. Mr. G. *Sandy's* Notes upon the tenth Book of *Ovid's Metamorph.* p. 193.) This was anciently practised in some Places, according to *Diodorus Siculus*: (*Bibliotheca*, lib. 17. p. 419. edit. *Basil.* 1548.) who makes mention of a People conquer'd by *Alexander the Great*, where the Wife was burnt with her dead Husband; and gives the following Reason for it. Transiit ad *Catharos*, quæ gens lege illud scitum habet, & observat: uti uxor cum marito mortuo incendatur; idque ob scæminæ cujusdam *veneficium* cum marito patratum, à barbaris institutum ferunt. See the same Account, Sir *John Maundeville's Voyage*, &c. edit. 1727. chap. 15. p. 206, 207. And a remarkable Story, *Acosta's History of the Indies*, lib. 5. chap. 7. p. 346. Of a *Portuguese*, with one Eye, whom the *Barbarians* would have sacrific'd to accompany a Nobleman that was dead; who said unto them: "That those in the other World would
 " make small Account of the Dead, if they gave him a blind

For as the *Pythagorean Soul*
 Runs through all Beasts, and Fish, and Fowl,
 And has a Smack of ev'ry one ;
 650 So Love does, and has ever done.
 And therefore, though 'tis ne'er so fond,
 Takes strangely to the Vagabond.
 'Tis but an Ague that's reverst,
 Whose hot Fit takes the Patient first,
 655 That after burns with Cold as much
 As Ir'n in *Greenland* does the Touch ;

" Man for his Companion ; and that they had better give him
 " an Attendant with both his Eyes, The Reason being found
 " good by the *Barbarians*, they let him go."

†. 647. *For as the Pythagorean Soul.*] *Cornelius Agrippa* (*De Anima Par. Poster. Op.* cap. 52. p. 114.) has put together the several Opinions of the ancient *Heathen Poets*, and *Philosophers*, upon this Subject. (Vide etiam, *Pancirolli Rer. Memorab.* par. 1. tit. 47. p. 221, See *Fun Hoam's Transmigrations, Chinese Tales*, vol. 1. 2.)

Mr. *Bulstrode* has wrote an *Essay on Transmigration*. in Defence of *Pythagoras* ; an Abstract of which is publish'd by Mr. *Stackhouse*, in the Appendix to his Translation of *Chinese Tales*, 2^d edit. 1740. p. 236. And Mr. *Addison* has merrily expos'd this Opinion, in *Pag's Letter to his Mistress, Spectator*, N^o 343.

†. 656. *As Ir'n in Greenland does the Touch.*] Those Persons, who have been so unfortunate as to Winter in *Greenland*, and surviv'd it, tell us, that the Cold is so extreme, that if they touch a Piece of Iron it will stick to their Fingers, and even bring off the Skin: Some *Sailors* left there in King *Charles the Second's* Time, confirm the Truth of this, as may be seen at large in *Harris's Collections and Voyages*. (See *Moll's Geography*, part 2. p. 28, edit. 1701. *Lediard's Naval History*, vol. 1. p. 121, 122.

Iron and other Metals burn upon the Touch in *Russia*, (see Dr. *Giles Fletcher's Account of Russia*. *Purchase his Pilgrims*, part 3. lib. 3. p. 415.) as appears from the Story of a liquorish Servant, who taking a Pewter Dish of some sweet Sauce from his Master's Table, into the next Room, lick'd it, and paid the Skin of his Tongue for that sweet Taste.

And Mr. *Purchase* observes elsewhere, part 4. lib. 6. p. 1205.) that *Robert Harris*, going to blow his Nose with his Fingers, in the *Streights of Magellan*, happened to cast it into the Fire.

- Melts in the Furnace of Desire,
 Like Glass, that's but the Ice of Fire ;
 And when his Heat of Fancy's over,
 660 Becomes as hard and frail a Lover.
 For when he's with Love-Powder laden,
 And prim'd and cock'd by *Miss*, or *Madam*,
 The smallest Sparkle of an Eye
 Gives Fire to his Artillery ;
 665 And off the loud Oaths go, but while
 They're in the very Act, recoil.
 Hence 'tis, so few dare take their Chance
 Without a separate Maintenance :
 And Widows, who have try'd one Lover,
 670 'Trust none again, 'till th' have made over.
 Or if they do, before they marry,
 The Foxes weigh the Geese they carry :
 And e're they venture o're a Stream,
 Know how to size themselves, and them.
 675 Whence witti'st Ladies always choose
 To undertake the heaviest Goose.
 For now the World is grown so wary,
 That few of either Sex dare marry,
 But rather trust on 'Tick, t' Amours,
 680 The *Cross* and *Pile* for *Bett'r* or *Worse* :
 A Mode that is held honourable
 As well as *French*, and fashionable.
 For when it falls out for the best,
 Where both are incommoded least,

†, 672. *The Foxes weigh the Geese they carry.*] This Story is mentioned by Sir K. Digby, *Treatise of Bodies*, chap. 36. f. 38. p. 388. 1645. to which I refer the Reader, and to his Reflections upon it.

- 685 In Soul and Body two, unite,
 To make up one *Hermaphrodite* :
 Still amorous, and fond, and billing,
 Like *Philip* and *Mary*, on a *Shilling*,
 Th' have more punctilios and Caprices
- 690 Between the Petticoat and Breeches,
 More petulant extravagances,
 Than Poets make 'em in Romances.
 Though when their Heroes 'spouse the Dames,
 We hear no more of Charms and Flames :
- 695 For then their late Attracts decline,
 And turn as eager as *prick'd Wine* ;

†. 686. *To make up one Hermaphrodite.*] See an Account of *Hermaphrodites*, and the Original of the Name. *Diodr. Sicul. Rer. Antiquar.* lib. 5. cap. 1. *Spanish Mandevile*, 1600, folio 7. *Stowe's Annals by Howes*, p. 187. *Heywood's Hierarchie of Angels*, book. 7. p. 477. Mr. G. Sandys's *Notes upon the fourth Book of Ovid's Metamorphosis*, p. 94. edit. 1640. *Bulwer's Artificial Changeling*, sc. 21. p. 389, 390. *Cleveland's Works, upon an Hermaphrodite*, edit. 1677. p. 25. *An exact Narrative of an Hermaphrodite*, *Philosophical Transactions*, num. 32. p. 624. vol. 16. num. 186. p. 282. And Mr. Cheselden's *Account of a Native of Arigola, in Africk, shewn in London*, 1740. *Anatomy*, 5th and 6th Editions, p. 314.

†. 687, 688. *Still amorous, and fond, and billing,—Like Philip and Mary, on a Shilling.*]

Thus did Nature's Vintage vary,

Coining thee a Philip and Mary.

Cleveland upon an Hermaphrodite, p. 27.

In *Philip* and *Mary* Shillings, (one of which I have by me, coin'd in the Year 1555,) the Faces are plac'd opposite to each other, and pretty close.

†. 693, 694. *Though when their Heroes 'spouse the Dames,—We bear no more of Charms and Flames.*] Mr. Ray (in his *English Proverbs*, p. 63.) produces some coarse proverbial Sayings upon this Subject. When a Couple (says he) are newly married, the first Month is *Honey-Moon*, or *Smick-Smack* ; the second is *hither and thither* ; the third is *Thwick-Thwack* ; the fourth, the *Devil take them, that brought thee and I together*.

Nay, the Author of the *Tatler* observes, (N^o 150.) " That " he had known a fond Couple quarrel in the very *Honey-Moon*."

- And all their Cattewauling Tricks,
 In earnest to as jealous Piques:
 Which th' Ancients wisely signify'd,
 700 By th' yellow Mantos of the Bride:
 For Jealousy is but a kind
 Of *Clap and Grincam* of the Mind,
 The natural Effects of Love,
 As other Flames and Aches prove:
 705 But all the Mischief is, the Doubt
 On whose Account they first broke out.
 For though *Chineses* go to Bed,
 And lie in, in their Ladies Stead,
 And for the Pains they took before,
 710 Are nurs'd and pamper'd to do more:

*. 699, 700. *Which th' Ancients wisely signify'd, — By th' yellow Mantos of the Bride.*] *Juvenal* thus describes *Messalina*, when she was going to be married to *Silius*, alluding to the Colour of her Mantle. *Sat.* 10. 333, 334.

————— *Dudum sedet illa parato*

Flammeolo —————

Adorn'd with bridal Pomp she sits in State. Mr. Dryden.

Lutei video honorem antiquissimum in Nuptialibus Flammeis totum in foeminis concessum. *Plini Nat. Hist.* lib. 21. cap. 8. *Vide Plura, Erasmi Op.* vol. 1. p. 1139. vol. 5. p. 598. *Guidonis Pancirolli. Rer. Memorab.* part 1. tit. 59. *De nuptiis*, p. 319. *Chartarii Imagin. Deor. qui ab antiquis colebantur*, p. 136. *Notes upon Lucretius*, 1714. vol. 1. p. 304, 305.

*. 702. ————— *Grincam.*] Alter'd to *Crincum*, 1710.

*. 707, 708. *For though Chineses go to Bed, — And lie in, in their Ladies Stead.*] * *The Chinese Men of Quality*, when their Wives are brought to Bed, are nurs'd and tended with as much Care as Women here, and are supply'd with the best strengthening and nourishing Diet, in order to qualify them for future Services." This is the Custom of the *Brasilians*, if we may believe *Maffeus*, (see *Purchase* his *Pilgrims*, vol. 5. book 9. chap. 4. p. 906.) who observes, "That Women in Travail are deliver'd without great Difficulty, and presently go about their Household Business: The Husband in her Stead keepeth his Bed, is visited by his Neighbours; hath his Brothas made him, and Junkets sent to comfort him." (See *Baron Pollnitz's Memoirs*, vol. 2. p. 396.)

- Our *Green-men* do it worse, when th' hap
 To fall in Labour of a Clap ;
 Both lay the Child to one another :
 But who's the *Father*, who the *Mother*,
 715 'Tis hard to say in Multitudes,
 Or who imported the *French* Goods.
 But Health and Sickneſs b'ing all one,
 Which both engag'd before to own,
 And are not with their Bodies bound
 720 To *worſhip*, only when they're ſound,
 Both give and take their equal Shares
 Of all they ſuffer by falſe Wares :
 A Fate, no Lover can divert
 With all his Caution, Wit, and Art.
 725 For 'tis in vain to think to gueſs
 At Women by *Appearances* ;
 That paint and patch their *Imperfections*
 Of *intellectual Complexions* :
 And daub their Tempers o'er with *Waſhes*
 730 As artificial as their Faces ;

¶ 719, 720. *And are not with their Bodies bound—To wor-
 ſhip*—] Alluding to the Words to be ſpoke by the
 Man, in the Office of Matrimony : *With my Body I thee Worſhip*,
 i. e. *With my Body I thee Honour* ; for ſo the Word *worſhip* ſigni-
 fies in this Place. Vide *Bucer's Script. Anglican.* p. 443. *Soldani*
Uxor. Ebraic. lib. 2. cap. 27. Mr. *Wheatley's Rational Illuſtra-*
tion, fol. edit. p. 4fo.

¶ 725, 726. *For 'tis in vain to think to gueſs—At Women by*
Appearances.] Do we think the Widow ſpeaks her own Senti-
 ments, or is ſincere in her Satire ? If ſhe is, I am afraid ſhe will
 lie under a heavy Censure from the Ladies, for inveighing ſo
 freely againſt her own Sex, and revealing their Secrets : But after
 all, what have the Ladies to fear from this female Satyrift ? No-
 thing : For as long as Love continues to be (as it has hitherto)
 a blind, univerſal, and irrefiſtible Paſſion, they need not fear any
 Diminution of their Conqueſts, from ſuch Satyrical Raileries.
 (Mr. B.)

¶ 730. *As Artificial as their Faces.*] See *Spectator*, No 41.

- Wear under Vizard-Masks, their *Talents*
 And *Mother-Wits*, before their Gallants ;
 Until they're hamper'd in the Noose,
 Too fast to dream of breaking loose:
 735 When all the Flaws they strove to hide
 Are made unready, with the Bride,
 That with her Wedding-Clothes undresses
 Her Complaisance and Gentileesses :
 Tries all her Arts, to take upon her
 740 The Government, from th' easy Owner :
 Until the Wretch is glad to wave
 His awful Right, and turn her Slave ;
 Find all his *Having* and his *Holding*,
 Reduc'd t' eternal *Noise* and *Scolding* ;
 745 The conjugal *Petard*, that tears
 Down all *Portcullices* of Ears,

*. 735. *When all the Flaws they strove to hide, &c*] See *Devil upon two Sticks*, vol. 1. p. 32. 6th edit. *Dean Swift's* Description of *Corinna*, *Miscellanies*, vol. 5. p. 28. And the Story of the young *Florentine*, *Lupton's Thousand notable Things*, book 11. sect. 39. p. 328. *Lady's Travels into Spain*, part 2. letter 7. p. 120. 5th edit.

*. 743, 744. *Find all his Having and his Holding,—Reduc'd t' eternal Noise and Scolding.*] Vide *Juvenal*, sat. 6. 283, &c. *Chaucer's Prologue to the Merchant's Tale*, and the *Tale itself*, fol. 21. edit. 1603. *Matchiavel's Marriage of Belphegor*: *L'Estrange's Fable, of a Woman and Thrushes*, vol. 1. fab. 428. *Old Cheese*, *Dr. King's Miscellanies*. *Poggins's Fable of a Taylor and his Wife*. *L'Estrange's Fables*, part 1. fab. 364. fab. 423. *Of a Bladder with Beans in it*.

At *Pequin* in *Cbina*, there are Houses, or Hospitals for the *dumb*, supported by the Fines impos'd upon *Regraters*, and *scolding Women* (*Purchase* his *Pilgrims*, part 3. lib. 2. p. 276.) See the Method of curing *Scolds* at *Newcastle*, and *Walsal*, in *Staffordshire*, by an Iron Collar about the Neck, and a Plate of Iron put in the Mouth, to keep the Tongue down. *Dr. Plot's Natural History of Staffordshire*, chap. 9. sect. 97. p. 389.

*. 745, 746. *The conjugal Petard, that tears—Down all Portcullices of Ears*] *Petard*, an hollow Engine made of Metal, in the Form of a High-crown'd Hat, charged with fine Powder, and fix'd

And makes the volley of one Tongue,
 For all their leathern Shields too strong;
 When only arm'd with Noise, and Nails,
 750 The Female Silk-worms ride the Males,
 Transform 'em into *Rams* and *Goats*,
 Like *Sirens* with their charming Notes:
 Sweet as a *Screech-Owl's Serenade*,
 Or those enchanting Murmurs made

fix'd to a thick Plank, call'd the *Madrier*, in order to break down
 Gates, Portcullises, &c. *Baily's Dictionary*.

Port Cullis, a falling Gate, or Door like an Harrow, hung over
 the Gates of fortified Places, let down to keep an Enemy out of a
 City. *Baily*.

Petrucio, in the *Taming of a Shrew*, (*Shakspeare's Works*,
 vol. 2. p. 291.) seems to Question the Truth of this Assertion.

"Think you (says he) a little Din can daunt my Ears?

"Have I not in my Time heard Lions roar?

"Have I not heard the Sea puff'd up with Winds,

"Rage like an angry Boar chaf'd with Sweat?

"Have I not heard great Ordnance in the Field?

"And Heaven's Artillery thunder in the Skies?

"Have I not in a pitched Battle heard

"Loud Larums, neighing Steeds, and Trumpets clangue?

"And do you tell me of a Woman's Tongue,

"That gives not half so great a Blow to hear,

"As will a Chestnut in a Farmer's Fire?

"Tush, Tush, fear Boys with Bugs.

† 750. *The Female Silk-worms ride the Males.*] See *Virginia's*
Discovery of Silk-worms, by *Edward Williams*, 1650, p. 26.

† 751, 752. *Transform 'em into Rams and Goats,—Like Sirens*
with their charming Notes.] * *The Sirens*, according to the Poets,
 were three Sea Monsters, half *Women* and half *Fish*; their Names
 were *Partbenope*, *Ligea*, and *Leucosia*. Their usual Residence was
 about the Island of *Sicily*, where by the charming Melody of
 their Voices, they us'd to detain those that heard them, and then
 transform'd them into some Sort of brute Animals."

Monstra maris Sirenes erant; quæ voce canorâ

Quam libet admittas detinuere rates.

Ovid. de Arte Amandi, lib. 3. 311, 312.

Vide not. varior. *Naucleri Chronograph.* vol. 2. *Generat.* 20. p. 625.
Purchase's Pilgrims, part. 4. lib. 6. p. 1240. lib. 10. p. 1887. *Web-*
ster's displaying of suppos'd Witchcraft, chap. 15. p. 285, 286, 287.

† 753. *Sweet as a Screech-Owl's Serenade.*] See *Bysbe's Art of*
Poetry, 7th edit. vol. 2. p. 96. from Mr. *Dryden's Virgil*.

755 By th' Husband *Mandrake*, and the Wife,
Both bury'd (like themselves) alive.

Quoth he, these Reasons are but Strains
Of wanton, over-heated Brains,
Which Ralliers in their *Wit, or Drink*,
760 Do rather wheedle with, than think.
Man was not Man in *Paradise*,
Untill he was created twice,

†. 754, 755. Or those enchanting Murmurs made,—By th' Husband *Mandrake*, and the Wife.] * Naturalists report, that if a Male and Female *Mandrake* lye near each other, there will often be heard a Sort of murmuring Noise."

Vide *Plinii Nat. Hist.* lib. 25. chap. 13. *Levini Lemnii Herbar. Biblior. Explicat.* cap. 2. p. 14. &c. *Michael Drayton's England's Heroical Epistles*, p. 95. *Gondibert* by Sir William Davenant, 2d Book, Canto 4. sect. 48. p. 161. Book 3. Canto 6. sect. 61. p. 340. *New Memoirs of Milton's Life*, by Mr. Peck, p. 248. Sir Thomas Brown has confuted this vulgar Notion, *Vulgar Errors*, book 2. chap. 6.

'Tis reported, that the *Mandrake* grows commonly under the Gallows. To this *Glareanus Vadianus* alludes, in his *Panegyric* upon *T. Coryat*, and his *Crudities*.

A *Mandrake* grown under some heavy Tree. [*Gallows* near There, where *St. Nicholas* Knights not long before, Exeter.] Had dropp'd their fat *Axungia* to the Lee.

†. 757. Quoth he, those Reasons are but Strains, &c.] The Knight seems here to have too much Courage and good Sense to be baffled by the artful Widow; for he defends Matrimony with more Wit, and a greater Justness, than she had discover'd, in the ridiculing of it. This must certainly yield a sublime Satisfaction to the married Readers; though it must be confess'd, that in her Reply to this Defence, she hits upon a Topic, which very sensibly affected our Knight, and in him all those unhappy Wretches whose pretended Love is actuated by Riches and Possessions. (Mr. B.)

†. 761, 762. Man was not Man in *Paradise*,—Until he was created twice.] *Du Bartas* speaks something like this (*Divine Weeks*, p. 225.)

You that have seen within this ample Table,
Among so many Models admirable,
The admir'd Beauties of the King of Creatures,
Come, come and see the Woman's rapturing Features;
Without whom here Man were but half a Man,
But a wild Wolf, but a Barbarian.—

- And had his better Half, his *Bride*,
 Carv'd from th' Original, his Side,
 765 T' amend his natural Defects,
 And perfect his recruited Sex;
 Inlarge his Breed, at once, and lessen
The Pains, and Labour of increasing,
 By changing them for other Cares,
 770 As by his *dry'd-up Paps* appears;

*God therefore, not to seem less liberal,
 To Man than else to every Animal,
 For perfect Pattern of a holy Love
 To Adam's Half, another Half he gave;
 To'en from his Side, to bind through ev'ry Age,
 With kinder Bonds, the sacred Marriage.*

See a Tract, intituled, *Female preeminence*, &c. By Henry Cornelius Agrippa. Translated by Henry Care, p. 6. Publ. Lib. Cambridge, 14. 6. 24.

¶ 764. Carv'd from the Original his Side.]

*Adam till his Rib was lost,
 Had the Sexes thus ingross,
 When Providence our Sire did cleave,
 And out of Adam carved Eve;
 Then did Man 'bout Wedlock treat,
 To make his Body up compleat.*

Cleveland's Work, p. 25.

Extraxit Deus unam costam de latere ejus, & ex illâ formavit mulierem, quam *Evam* nominavit. Et non formavit eam de capite, nè viro dominaretur: nec de pede, nè a viro contemneretur: sed de latere formavit eam, ut amoris mutui vinculo Jungerentur. (*Gobelini Personæ Cosmodromio* Æt. 1. *Meibomii Rer. Germanic. To. 1. p. 73.*)

Plato recites a Fable. (*2d. Conviv. p. 322. ed. Lugdun. 1590.*) how Man at first was created double, and for his Arrogance dissected into Male and Female. (See *Sandys's Notes upon Ovid's Metamorph. b. 4. p. 79. ed. 1640.*) In the *Romish Missal*. (Vide *Ord. Spensal. ad Usam Eccles. Sarisburiens. 1554. fol. 42.*) The *Papists* seem to think, that Woman was taken from the Left Side; and therefore Man is to take the Right-hand, whilst the Marriage Ceremony is performing.

Vir autem stet a dextris mulieris; mulier autem a sinistris viri; causa est, quia formata est ex costâ sinistri lateris *Adæ*.

Some have imagin'd, that Man has one Rib less than woman; which is ridicul'd by Sir *Ibo. Browne*, (*Vulgar Errors*, book 7. chap. 2.)

¶ 771.

- His Body, that stupendous Frame,
 Of all the World the *Anagram*,
 Is of two equal Parts compact,
 In Shape, and Symmetry exact,
 775 Of which the Left and Female Side
 Is to the manly Right, a Bride,
 Both join'd together with such Art,
 That nothing else but Death can part.
 Those heav'nly Attracts of yours, your Eyes,
 780 And Face, that all the World surprize,
 That dazle all that look upon ye,
 And scorch all other Ladies Tawny:
 Those ravishing, and charming Graces,
 Are all made up of two *half Faces*,
 785 That in a *mathematick Line*,
 Like those in other Heavens, join.
 Of which, if either grew alone,
 'Twould fright as much, to look upon,
 And so would that *sweet Bud*, your *Lip*,
 790 Without the other's Fellowship.
 Our noblest Senses act by Pairs,
 Two Eyes to see, to hear two Ears.
 Th' Intelligencers of the Mind,
 To wait upon the Soul design'd;
 795 But those that serve the Body alone,
 Are single, and confin'd to one.
 The World is but two Parts, that meet,
 And close at th' Equinoctial fit;
 And so are all the Works of Nature,
 800 Stamp'd with her *Signature* on Matter;

*. 771. *His Body, that stupendous Frame, &c.*] See *Cleland's* Poem upon a *Hermaphrodite*, ed. 1677. p. 26.

*. 772. ————— *Anagram.*] See *Bailey's Dictionary*.

*. 797. *The World is but two Parts, &c.*] * The *Equinoctial* divides the Globe into the *North* and *South*.

- Which all her Creatures, to a Leaf,
 Or smallest Blade of Grass, receive.
 All which sufficiently declare
How intirely Marriage is her Care,
 805 The only Method that she uses,
 In all the Wonders she produces.
 And those that take their Rules from her,
 Can never be deceiv'd, nor err.
 For what secures the *civil Life*
 810 But Pawns of *Children*, and a *Wife*?
 That lie, like *Hostages*, at Stake,
 To pay for all, Men undertake;
 To whom as it is necessary,
 As to be born and breathe, to marry.
 815 So universal, all Mankind
 In Nothing else, is of one Mind.
 For in what stupid Age, or Nation,
 Was Marriage ever out of Fashion?
 Unless among the *Amazons*,
 820 Or cloister'd *Friars*, and Vestal *Nuns*;
 Or *Stoicks*, who, to bar the Freaks
 And loose Excesses of the Sex,

†. 819. *Unless among the Amazons, &c.* * The *Amazons* were Women of *Scythia*, of heroick and great Atchievements; they suffer'd no Man to live among them; but once every Year used to have Conversation with Men of the neighbouring Countries, by which if they had a male Child, they presently either kill'd or crippled it; but if a Female, they brought it up to the Use of Arms, and burnt off one Breast, leaving the other to suckle Girls." See an Account of the *Amazons*, *Diodor. Sicul. Rer. Antiquar. lib. 3. cap. 11. Justin. Histor. lib. 2. cap. 4. Chronicor. Reginonis, &c. lib. 2. Pistorii Hist. Scriptor. Germanicor. vol. 1. p. 65. Naucleri Chronograph. vol. 1. Generat. 16. Sheringham De Gentis Anglorum Origine, p. 177. 379. 380. Sir John Maundevile's Voyage, &c. p. 186. Sandy's Note upon Ovid's Metamorph. b. 9.*

†. 821, 822, 823, 824. Or *Stoicks*, who to bar the Freaks,—
 And lewd Excesses of the Sex,—Prepos't'rously would have all Wo-
 men—Turn'd up to all the World in common.] Of this Opinion was

Pluto

- Prepost'rously wou'd have all Women
 Turn'd up to all the World in common.
- 825 Though Men would find such mortal Fewds
 In sharing of their publick Goods,
 'Twou'd put them to more Charge of Lives;
 Than they're supply'd with now, by Wives;
 Until they graze, and wear their Clothes,
- 830 As Beasts do, of their *native Growths*:
 For simple wearing of their Horns,
 Will not suffice to serve their Turns.
 For what can we pretend t' inherit,
 Unless the Marriage-deed will bear it?
- 835 Could claim no Right to Lands or Rents,
 But for our Parents Settlements.
 Had been but younger *Sons o' th' Earth*,
 Debarr'd it all, but for our Birth.
 What Honours, or Estates of Peers,
- 840 Cou'd be preserv'd, but by their Heirs;

Plato in his *Politics*; for which *Primeauday* animadvertes upon him? (*French Academy*, 1602. p. 462.) *Diodorus Siculus* makes Mention of certain *Islanders*, who put this Opinion in Practice. (*Res. Antiquar.* lib. 3 cap. 13.) *Mulieres minime nubunt, sed omnibus sunt communes.*—Et talem morem apud *Calcutios* adhuc esse, scribit *Munster*, *Cosmograph.* lib. 5. Sic & apud *Tyrrhenos* communia conjugia fuere, referente *Theopompo*, &c. Et quorum liberi ex communi fisco nutriebantur—*Facet Facetiar.*—*Fascicul. Nov. De Hanri-tate* 11. p. 433, 434. This was the Custom amongst the *Ancient Britons*, *Cæsaris Comment. De Bello Gallico*, lib. 5. 14. 4. *Uxores habent deni, duodenique inter se communes.*—Sed si qui sunt ex his nati, eorum habentur liberi a quibus primum virgines quæque duc-tæ sunt.

See *Purchase's Description of Iambuli Insula*, vol. 1. lib. xi chap. 8. p. 80. and at *Cochin*, where Wives are in common. (*Le Blanc's Travels*, part 1. p. 62.)

†. 831, 832. *For simple wearing of the Horns, — Will not suffice to serve their Turns*] See Sir Francis Bacon's *Apophthegms*, N^o. 81. *Resuscitatio*, 3^d. edit. p. 235.)

- And what Security maintains
 Their Right and Title, but the *Banes*?
 What Crowns could be hereditary,
 If greatest *Monarchs* did not marry?
 845 And with their Consorts *consummate*
 Their weightiest *Interests of State*?
 For all *the Amours* of Princes are
 But *Guarantees* of Peace or War.
 Or what but Marriage has a Charm,
 850 The *Rage of Empires* to disarm?
 Make Blood and Desolation cease,
 And Fire and Sword, unite in Peace,
 When all their fierce Contests for *Forage*
 Conclude in Articles of *Marriage*?
 855 Nor does the Genial Bed provide
 Less for the Int'rests of the *Bride*:
 Who else had not the least Pretence
 T'as much, as *due Benevolence*;
 Could no more Title take upon her
 860 To *Virtue, Quality, and Honour*,
 Than *Ladies Errant*, unconfin'd,
 And *Feme-Coverts* t' all Mankind.
 All Women would be of one Piece,
 The virtuous *Matron*, and the *Miss*;
 865 The *Nymphs* of chaste *Diana's* Train,
 The same with those in *Lewkner's* Lane,

†. 842. ————— *Banes.*] See *Bann's, Godolphin's Repertorium Canonicum*, chap. 33. p. 465.

†. 848. ————— *Guarantees.*] See *Baily*, and other *Ety-mological Dictionaries*.

†. 865. *The Nymphs of chaste Diana's, &c.*] * *Diana's Nymphs*, all of them vowed perpetual Virginity, and were much celebrated for the exact Observation of their Vow."

†. 866. *Lewkner's Lane.*] * Some Years ago, swarm'd with notoriously lascivious and profligate Strumpets."

PART III. CANTO I. 165

- But for the Difference Marriage makes
 'Twixt Wives, and *Ladies of the Lakes*:
 Besides, the Joys of *Place and Birth*,
 870 The Sexes *Paradise on Earth* ;
 A Privilege so sacred held,
 That none will to their Mothers yield ;
 But rather than not go before,
 Abandon Heaven at the Door.
 875 And if th' indulgent Law allows
 A greater Freedom to the Spouse ;
 The Reason is, because the Wife
 Runs greater Hazards of her Life ;
 Is trusted with the *Form and Matter*
 880 Of all Mankind, by careful Nature.

*. 868. 'Twixt *Wives, and Ladies of the Lake*.] Meaning the Stews, and alluding to the old Romance of *Sir Lancelot, and the Lady of the Lake*. (M. W.)

*. 869; 870. *Beside the Joys of Place and Birth,—The Sexes Paradise on Earth*.] The Passion for Precedency among the Ladies, is too violent, and visible to be disputed. Mr. Pope has satyrized it, in his *Rape of the Lock*.

*First Ariel perch'd upon a Matadors,
 Then each according to the Rank they bore ;
 For Sylphs, yet mindful of their ancient Race,
 Are, as when Women, wondrous fond of Place.*

(Mr. B.)

Timothy Treatall was indicted in the *Tatler's Court of Honour* (see N°. 262.) by several Ladies of his Sister's Acquaintance, for a very rude Affront offer'd them at an Entertainment, to which he had invited them: when he, the said Mr. *Treatall*, upon serving up the Supper, desired the Ladies to take Place, according to their different Age and Seniority; for that it was the Way at his Table to pay Respect to Years: This Indictment sets forth, That this Behaviour produc'd an unspeakable Confusion in the Company. The Author of a Book, intitled, *The Devil upon two Sticks*, (6th edit. part 1. p. 237.) observes, " That the Wife of the *Treasurer General* of the Council to the *Indies*, run mad with Vexation, " as being obliged to turn her Coach in a narrow Street, to make " Way for that of the Dutchess of *Medina Celi*." (See Dr. *Harri's Astronomical Dialogues*, 2^d edit. p. 19.)

Where Man brings nothing but the Stuff
 She frames the wond'rous Fabrick of :
 Who therefore, in a Streight, may freely
 Demand the *Clergy of her Belly*,
 885 And make it save her the same Way,
 It seldom misses to betray,
 Unless both Parties wisely enter
 Into the Liturgy Indenture.

†. 884. *Demand the Clergy of her Belly.*] This was, and is, allow'd to Criminals with Child. (See *Wood's Institute of the Laws of England*, p. 662.) 'Twas a Privilege allow'd by the *Egyptians*, and other Nations, who thought it a Hardship to destroy the innocent Child with the guilty Mother. (Vide *Diodori Siculi Rer. Antiquar.* lib. 2. cap. 3. *De Legibus & Judiciis Egyptiorum.*)

†. 888. *Into the Liturgy Indenture.*] The Generality of the *Presbyterians* were then married in the Manner enjoin'd by the *Directory*, and not by the *Liturgy*; though there were some few Instances to the contrary: and among these, Mr. *Stephen Marshall* (who was a Zealot, and had a chief Hand in compiling the *Directory*) did marry his own Daughter by the Form prescrib'd in the Common Prayer, being unwilling to have his Daughter return'd to him as a Whore, for Want of a legal Marriage, the Statute establishing the Liturgy, not being repeal'd: and having so done, he paid down five Pounds immediately to the Church-wardens of the Parish, as the Fine or Forfeiture for using any other Form of Marriage, but that in the *Directory*. (*Heylin's Examen Historicum*, p. 304. *Walker's History of Independency*, part. 1. p. 86.) Sir *John Birkenhead* seems to sneer such Kind of Marriages, (*Paul's Church-yard*, cent. 1. class. 3. sect. 42.) "Liber crassus tres pollices: A Catalogue of such Women, as are not Wives, "Maids, nor Widows, being married without either Law or Liturgy; some by a *Directory*, and some by Nothing."

By an Ordinance of *August*, 1653. chap. 6. (*Schober's Collections*, 2d part, p. 236.) 'twas enacted, "That all Persons intending to be married, shall come before some Justice of Peace, within, and of the same County, City, or Town Corporate, where Publication shall be made as aforesaid, and shall bring a Certificate of the said Publication, (in Church or Chapel, or if the Parties so to be married shall desire it, in the Market-place, next to the said Church or Chapel, on three Market-days, on three several Weeks ensuing) and shall make a sufficient Proof of the Consent of their Parents, and Guardians, if either of the said Parties is under the Age of One and Twenty Years; and the

"said

PART III. CANTO I. 167

- And though some *Fits* of small Contest
 890 Sometimes fall out among the best ;
 That is no more than ev'ry Lover
 Does from his Hackney-Lady suffer.
 That makes no Breach of Faith and Love,
 But rather (sometimes) serves t' improve.
 895 For, as in Running, *ev'ry Pace*
 Is *but between two Legs a Race*,
 In which both do their uttermost
 To get before, and win the *Post* ;
 Yet when they're at their Race's Ends,
 900 They're still as kind and constant Friends ;
 And to relieve their Weariness,
 By turns give one another Ease :
 So all those false Alarms of Strife,
 Between the Husband and the Wife,

“ said Justice shall examine by Witnesses upon Oath, or otherways
 “ (as he shall see Cause) concerning the due Performance of the
 “ Premises—and if there appear no reasonable Cause to the con-
 “ trary, the Marriage shall proceed in this Manner : The Man to
 “ to be married, taking the Woman to be married by the Hand,
 “ shall plainly and distinctly pronounce these Words. *I A. B. do*
 “ *in the Presence of God, the Searcher of all Hearts, take thee C. D.*
 “ *for my wedded Wife, and do also in the Presence of God, and be-*
 “ *fore these Witnesses, promise to be unto thee a Loving and Faithful*
 “ *Husband.*”

[The Woman promises in the same Form to be a *Loving*
Faithful, and Obedient Wife.]

“ And it is further enacted, that the Man and Woman having
 “ made sufficient Proof of the Consent of their Parents or Guardi-
 “ ans, and express'd their Consent unto Marriage, in the Manner,
 “ and by the Words aforesaid, before such Justice of the Peace,
 “ in the Presence of two or more credible Witnesses; the said
 “ Justice of the Peace may, and shall declare the said Man and
 “ Woman to be thenceforth Husband and Wife—and the Mar-
 “ riage shall be good and effectual in Law ; and no other Marri-
 “ age whatsoever within the Commonwealth of *England*, after
 “ the 29th of *September*, One Thousand Six Hundred and Fifty
 “ Three, shall be held or accounted a Marriage according to the
 “ *Laws of England.*”

- 905 And little Quarrels, often prove
 To be but new Recruits of Love :
 When those wh'are always kind or coy,
 In time must either tire or cloy.
 Nor are their loudest Clamours more,
 910 Than as they're relish'd, *Sweet* or *Sour* :
 Like Musick, that proves bad, or good,
 According as 'tis understood.
 In all Amours a Lover burns,
 With Frowns, as well as Smiles, by turns :
 915 And Hearts have been as oft with fullen,
 As charming Looks, surpriz'd and stolen.
 Then why should more bewitching Clamour
 Some Lovers not as much enamour ?
 For Discords make the sweetest Airs,
 920 And Curfes are a kind of Pray'rs :
 Too slight Alloys, for all those grand
 Felicities by Marriage gain'd.
 For nothing else has Pow'r to settle
 Th' Interests of Love perpetual ;
 925 An Act and Deed, that makes one Heart,
 Become another's Counter-part,
 And *passes Fines* on Faith and Love,
 Inroll'd, and register'd above,
 To seal the slippery Knots of Vows,
 930 Which nothing else but Death can loose.

†. 205, 906. *And little Quarrels often prove,—To be but new Recruits of Love.*] *Amantium iræ amoris integratio est.* *Terentii Andr.* 3, 3. 29.

In amore hæc omnia insunt vitia : Injuriz, suspiciones,
 Inimicitiz, iuduciz, bellum, pax rursum.

Terentii Eunuch.

*Sometimes my Plagus, sometimes my Darling,
 Kissing to day, to morrow snarling.*

Mr. Prior. See Guardian N°. 73.

PART III. CANTO I. 169

And what Security's too strong,
To guard that gentle Heart from Wrong,
That to its Friend is glad to pass
It self away, and all it has :

- 935 And like an *Anchorite* gives over,
This World, for th' Heaven of a Lover ?

I grant (*quoth she*) there are some few
Who take that Course, and find it true :
But Millions whom the same does sentence

- 940 To Heav'n, b' another Way, Repentance.
Love's Arrows are but shot at Rovers,
Though all they hit, they turn to Lovers,
And all the weighty Consequents,
Depend upon more blind Events,

- 945 Than Gamesters, when they play a Set
With greatest Cunning at Piquet,
Put out with Caution, but take in
They know not what, unsight, unseen.
For what do Lovers, when they're fast

- 950 In one another's Arms embrac't,
But strive to plunder, and convey
Each other, like a Prize, away ?
To change the Property of Selves,
As Sucking Children are by *Elves* ?

*. 935. *And like an Anchorite, &c.*] *Anchorites* were Ancient Monks, who retired from Society, and liv'd in private Cells; such were *Paul*, and *Anthony*, and *Hilarion*, the first Founders of the Monastic Life in *Egypt*, and *Palestine*. See a larger Account, *Bingham's Antiquities of the Christian Church*. Book 7. chap. 2. vol. 3. p. 13.

*. 954. *As Sucking Children are by Elves.*] Some are of Opinion, That *Fairies* (call'd *Elves* by *Chaucer*, *Spenser*, and other Writers, as *Sheringham De Genetis Anglor. Orig.* cap. 4. p. 320, 326. *Skinneri Lexic. Etymologic.* sub voce *Elf*) change Children in their Cradles, and lay others in their Stead. To which *Spenser* alludes, (*Fairy Queen*, b. 1. canto 10. St. 35. vol. 1. p. 138.)

For

955 And if they use their Persons so,
What will they to their *Fortunes* do ?
Their Fortunes! the perpetual Aims
Of all their Extasies and Flames.

*For well I wote thou springest from ancient Race
Of Saxon Kings, that have with mighty Hand
And many bloody Battle fought in Place,
High rear'd their Royal Throne in Britain—Land,
And vanquish them unable to withstand:
From thence a Fairy Thee unwearied rest,
There as thou slept in tender swaddling Band,
And her base Elfin Brood there for thee left;
Such Men do Changelings call, so changed by fairy Theft.*

Thus Henry the Fourth speaking of Prince Henry his Son, to the Earl of Northumberland, whose Son was hopeful. (*Shakespear's* first part of *Henry 4th*, act 1. vol. 3. p. 346.)

————— Ob could it be prov'd —————
*That some Night-Tripping Fairy had exchange'd
In Cradle Cloaths our Children where they lay,
And call'd mine Percie, his Plantagenet, ———
Then would I have his Harry, and be mine.*

See *Shakespear's Midsummer Night's Dream*, act 2. works, vol. 1. p. 81. Ben. *Johnson's Underwood*, works, vol. 1. p. 208. *Warner's Albion's England*, book 14. chap. 91. p. 368.

Nay some have thought, That the Devil takes Children out of the Cradle, and lays Children of his own in their Place. *Lutber* was of this Opinion: For in his *Mensalia*, or *Table Talk*, chap. 35. p. 387. he says, “ Such *Changelings* supponit *Satan* in locum verorum filiorum:—One of these more fouleth itself than ten other Children; so that their Parents are much disquieted there—therewith, and their Mothers are able to give Suck no more.” This is hinted at by the Author of *Amadis de Gaul*, (third book, chap. 10. p. 99.) in his *Romantick Account of Andriagus*, slain by *Amadis*, who was a Monster of the Devil's begetting, and suck'd out the Hearts Blood of three Nurser in a few Days.

The Author of *The Devil upon two Sticks*, merrily banters this Opinion, in the Characters of *Asmodeo* and *Senior Divito*, Twin-Brothers, part 1. chap. 3. p. 19. Mr. *Glanvil* seems to give in to the Opinion of the Devil's begetting Children, from Dr. *Horne's* Account of some Witches condemn'd in *Sweden* 1669. (See *Saducismus Triumphatus*, part 2. p. 322.) But *Wierus* has expos'd this Opinion. (*De præstigi. Dæmon*. lib. 1. cap. 24. p. 129, lib. 3. cap. 20, p. 322. and *Scot, Discovery of Witchcraft*, 4th book, 2^d chap.

- For when the Money's on the Book,
 960 And, *All my Worldly Goods*——but spoke:
 (The formal Livery and Seisin
 That puts a Lover in Possession)
 To that alone the Bridegroom's wedded,
 The Bride a Flam, that's superseded.
 965 To that their Faith is still made good,
 And all the Oaths to us they vow'd,
 For when we once resign our Pow'rs,
 W' have nothing left, we can call ours:
 Our Money's now become the *Miss*,
 970 Of all your Lives and Services:
 And we forsaken, and postpon'd,
 But Bawds to what before we own'd;
 Which as it made y' at first Gallant us,
 So now hires others to supplant us,
 975 Until 'tis all turn'd out of Doors,
 (As we had been) for new *Amours*.
 For what did ever *Heirefs* yet
 By being born to *Lordships*, get?
 When the more *Lady sh' is of Manours*,
 980 She's but expos'd to more Trepanners,

2^d chapter, p. 74, &c. 10th ch. p. 85.) See this Point discuss'd,
 To. 11. *Malleor. Malefcar.* 1588, p. 84. Publ. Lib. Cambridge,
 k. 16. 24.

†. 959. *For when the Money's on the Book,*] Alluding to the
 Ministers and Clerks Fees, which are order'd by the *Rubric* to be
 laid upon the Book (though now rarely practis'd) with the wed-
 ding Ring. Before the Time of Pope *Innocent the Third*, (see
Marriage. Jacob's Law Dictionary) "There was no Solemn-
 " zation of Marriage in the Church, but the Man came to the
 " House where the Woman inhabited, and led her home to his
 " own House, which was all the Ceremony then us'd."

†. 962. *And all my worldly Goods—but spoke.*] See Mr. *Wheat-*
ley's Rational Illustration of the Common Prayer, folio edit. p. 407.
 410.

- Pays for their Projects and Designs,
 And for her own Destruction fines :
 And does but tempt them with her Riches ;
 To use her, as the Dev'l does Witches ;
 985 Who takes it for a special Grace,
 To be their Cully for a Space,
 That, when the Time's expir'd, the Drazels
 For ever may become his Vassals :
 So she, bewitch'd by *Rooks*, and *Spirits*,
 990 Betrays herself, and all sh' inherits ;
 Is bought and sold, like stolen Goods,
 By *Pimps*, and *Match-makers*, and *Bawds* :
 Until they force her to convey,
 And steal the Thief himself away.
 995 These are the everlasting Fruits
 Of all your passionate Love-Suits,
 Th' Effects of all your *amorous Fancies*,
 To *Portions*, and *Inheritances* ;

¶ 985, 986. *Who takes it for a special Grace,—To be their Cully for a Space.*] Sir Roger L'Estrange (Fables, part 1. fab. 308. *A wicked Man, and the Devil*) makes mention of a notorious wicked Malefactor, who had committed I know not how many Villanies, and had run through the Discipline of so many *Gaols*, who made a Friend of the Devil to help him out in all his Distresses. This Friend of his brought him off many and many a Time, and still as he was taken up again and again, he had his Recourse over and over to the same Devil for Succour: But upon his last Summons, the Devil came to him with a great Bag of old Shoes at his Back; and told him plainly, " Friend (says he) I am at the
 " End of my Line, and can help you no longer; I have beat the
 " Hoof, till I have worn out all these Shoes in your Service, and
 " not one Penny left me to buy more; so that you must e'en excuse me, if I drop you here."

¶ 987. ————— *The Drazels.*] A Word used by Warner, in his *Albion's England*, book 9. chap. 47. p. 201.

*Now dwells each Drossel in her Glass, when I was young I wot
 On Holly-Days, (for seldom else) such idle Times we got.*

- Your Love-sick Rapture, for *Fruition*
 1000 Of *Dowry*, *Jointure*, and *Tuition* ;
 To which you make Address and Courtship,
And with your Bodies strive to worship,
 That th' Infant's Fortunes may partake
 Of Love too, for the Mother's Sake.
- 1005 For these you play at *Purposes*,
 And love your Love's with *A's* and *B's* :
 For these, at *Beste* and *L'Ombre* woo,
 And play for *Love* and *Money* too :
 Strive who shall be the ablest Man
- 1010 At right *Gallanting of a Fan* :
 And who the most gently bred
 At sucking of a *Vizard-Bead* ;
 How best t' accost us, in all Quarters,
 T' our *Question-and-Command-New Garters* ;
- 1015 And solidly discourse upon
 All Sorts of *Dresses*, *Pro* and *Con*.
 For there's no Mystery nor Trade,
 But in the Art of Love is made.
 And when you have more Debts to pay
- 1020 Than *Michaelmas* and *Lady-Day*,
 And no Way possible to do't
 But *Love* and *Oaths*, and *restless Suit*,
 To us y' apply, to pay the Scores
 Of all your cully'd, past Amours :
- 1025 Act o'er your *Flames* and *Darts* again,
 And charge us with your Wounds and Pain ;

†. 1010. *At right gallanting of a Fan.*] See the Exercise of the *Fan* humourously described by *Isaac Bickerstaff*, Esq; (*Tatler*, N° 102.) At *Bologna* in *Italy*, where it is extremely hot, 'tis a Custom for the Men to use Fans, as well as the Women. (*Misson's Voyages*, vol. 2. p. 203.)

- Which others Influences long since
 Have charm'd *your Noses* with, and *Shins* ;
 For which the *Surgeon* is unpaid,
 1030 And like to be, without our Aid.
 Lord! what an am'rous thing is Want!
 How *Debts* and *Mortgages* inchant!
 What Graces must that Lady have,
 That can from *Executions* save!
 1035 What Charms, that can reverse *Extent*,
 And null *Decree*, and *Exigent*!
 What *magical Attracts*, and *Graces*,
 That can redeem from *Scire facias*!
 From Bonds and Statutes can discharge,
 1040 And from Contempts of Courts enlarge!
 These are the highest Excellencies
 Of all your true or false Pretences.
 And you would damn your selves, and swear
 As much t' an *Hostess Dowager*,

†. 1035. ———— *Extent*.] A Writ of Commission from the Sheriffs, for valuing Lands and Tenements.

†. 1036. *And null Decree, and Exigent*.] *Exigent*, A Writ lying where the Defendant, in an Action personal, cannot be found, or any thing in the County whereby he may be attach'd, or disstrain'd.

†. 1038. ———— *Scire facias*.] A Writ, calling one to shew, why Judgment pass'd, at least a Year, should not be executed.

†. 1043, 1044. ———— *And swear—As much to a Hostess Dowager*.] Sir Roger L'Estrange, (Fable of a Cavalier and Court Lady, part 2. fab. 34.) in Banter of such Flights, observes, "That a Cavalier had a fine Woman in his Eye, and could not forbear telling her, that she was wondrous pretty. Sir, says the Lady, I thank you for your good Opinion; and I wish, with all my Heart, I could say as much of you too. Why so you might, Madam, (says the Gentleman) if you made no more Conscience of a Lye than I do." (See Chaucer's Poem, intitled, *A Praise of Women*. Edit. 1602. fol. 261. Sir William Cornwallley's *Essay* 24. *Of Fantastickness*, edit. 1610.)

†. 1045,

- 1045 Grown fat and purfy by retail
Of Pots of Beer, and bottled Ale;
And find her fitter for you Turn,
For Fat is wondrous apt to burn;
Who at your Flames would soon take Fire,
1050 Relent, and melt to your Desire,
And like a Candle in the Socket,
Dissolve her Graces int' your Pocket.
By this time 'twas grown dark and late,
When they heard a knocking at the Gate,
1055 Laid on in Haste with such a Powder,
The Blows grew louder still and louder.
Which *Hudibras*, as if th' had been
Bestow'd as freely on his Skin,
Expounding by his inward Light,
1060 Or rather more prophetick Fright,
To be the *Wizard*, come to search,
And take him napping, in the Lurch,

†. 1045, 1046. *Grown fat and purfy by retail,—Of Pots of Beer, and Bottled Ale.*] See Warner's Description of a *Hostess*, *Albion's England*, book 15. chap. 99. p. 391, 392.

†. 1053, 1054. *By this Time 'twas grown dark and late,—When they heard a knocking at the Gate.*] Two Days were but yet pass'd, since the Beginning of these Adventures; we are now entering into the Night, wherein happen'd the most remarkable Action in the whole Poem. Mr. *Butler*, in this Piece of Management, imitated *Homer* and *Virgil*, who are equally celebrated for their Night Adventures. But who are the Persons that knock at the Gate? Probably, two of the Ladies own Servants: For as she and *Ralpho* (who all the Time lay in Ambuscade) had been descending on the Knight's Villanies; so they had undoubtedly laid this Scheme, to be reveng'd of him: The Servants were disguis'd, and acted in a bold and *bestoring* Manner, pursuant to the Instruction given them by the Widow. (See canto 3. †. 83.) The Knight was to be made believe, they were *Sidrophel* and *Wbachum*, which made his Fright and Confarnation so great, that we find him falling into a Swoon. (Mr. B.)

- Turn'd pale as Ashes, or a Clout;
 But why, or wherefore, is a Doubt.
- 1065 *For Men will tremble, and turn paler,
 With too much, or too little Valour.*
 His Heart laid on, as if it try'd
 To force a Passage through his Side,
 Impatient (as he vow'd) to wait 'em,
 1070 But in a Fury to fly at 'em;
 And therefore beat, and laid about,
 To find a Cranny to creep out.
 But she who saw in what a taking
 The Knight was by his furious quaking,
 1075 Undaunted cry'd, *Courage, Sir Knight,
 Know, I'm resolv'd to break no Rite
 Of Hospitality, t' a Stranger,
 But to secure you out of Danger,
 Will here my self stand Sentinel,*
 1080 *To guard this Pass, 'gainst Sidrophel.*
*Women, you know, do seldom fail,
 To make the stoutest Men turn tail:
 And bravely scorn to turn their Backs
 Upon the desp'ratest Attacks.*

†. 1076, 1077. *Know, I'm resolv'd to break no Rite—Of Hospitality*———] See the great Regard some of the Ancients paid to the Laws of *Hospitality*; (*Diadori Siculi Bibliothec. lib. 12. p. 293. Vide etiam Gal. Senecii Antiqu. Convivial. lib. 1. cap. 27. p. 81. ad 96. edit. Tiguri 1582.*) *Lewis's History of the Parthian Empire*, p. 203, 204, 230. *Peter the Great*, late Czar of *Moscow*, behaved gallantly in this Respect. He being desir'd by the *Turks*, in order to a Peace, to deliver up Prince *Cantemir*, who was then under his Protection; his Answer was, "That he would resign all the Country as far as *Curska* to the *Turk*, since "there was Hopes of recovering it again; but would by no "Means violate his Faith to a Prince, who had abandon'd his "Principality for his Sake: Because it was impossible to repair "Honour once forfeited." (See *Prince Cantemir's Growth of the Othman Empire*, p. 445.)

- 1085 At this the Knight grew resolute
 As *Ironside*, or *Hardiknute* ;
 His Fortitude began to rally,
 And out he cry'd aloud, to rally.
 But she besought him to convey
 1090 His Courage rather out o' th' Way.
 And lodge in Ambush on the Floor,
 Or fortify'd behind a Door :
 That if the Enemy shou'd enter,
 He might relieve her in th' Adventure.
 1095 Mean while they knock'd against the Door,
 As fierce as at the Gate before ;
 Which made the Renegado Knight
 Relapse again t' his former Fright.
 He thought it desperate to stay
 1100 Till th' Enemy had forc'd his Way,
 But rather post himself, to serve
 The Lady, for a *fresh Reserve*.
 His Duty was not to dispute,
 But what sh' had order'd execute :
 1105 Which he resolv'd in Haste t' obey,
 And therefore stoutly march'd away :
 And all h' encounter'd fell upon,
 Though in the Dark, and all alone.
 Till Fear, that braver Feats performs,
 1110 Than ever Courage dar'd in Arms,
 Had drawn him up before a Pass,
 To stand upon his Guard, and face :
 This he courageously invaded,
 And having enter'd, *Barricado'd*.

¶. 1086. *As Ironside, or Hardiknute, &c.*] * Two famous and valiant Princes of this Country, the one a *Saxon*, the other a *Dane*."

- 1115 Infconc'd himself as formidable
 As could be underneath a Table ;
 Where he lay down in Ambush close,
 T' expect th' Arrival of his Foes.
 Few Minutes he had lain perdue,
 1120 To guard his desp'rate Avenue,
 Before he heard a dreadful Shout,
 As loud as putting to the Rout ;
 With which impatiently alarm'd,
 He fancy'd th' Enemy had storm'd.
 1125 And after ent'ring, *Sidropbel*
 Was fall'n upon the Guards pell-mell.
 He therefore sent out all his Senses,
 To bring him in Intelligences ;
 Which Vulgars, out of Ignorance,
 1130 Mistake, for falling in a Trance ;
 But those that trade in *Geomancy*,
 Affirm to be the the Strength of Fancy :
 In which the *Lapland Magi* deal,
 And things incredible reveal.
 1135 Mean while the Foe beat up his Quarters,
 And storm'd the Out-works of his Fortrefs.

†. 1131. *But those that trade in Geomancy, &c.] Geomantia, Sorcery by Circles and Pricks in the Earth. (Mr. S. W.) Vide Wieri de Præstig. Dæmon. lib. 2. cap. 15. p. 206. Jo. Fra. Pici Mirandule Op. To. 2. passim. Tract. of Henry Cornelius Agrippa, of Geomancy.*

†. 1132, 1133. *Affirm to be the Strength of Fancy ;—In which the Lapland Magi deal.] * The Lapland Magi. The Laplanders are an idolatrous People, far North ; and it is very credibly reported by Authors and Persons that have travelled in their Country, that they do perform Things incredible by what is vulgarly call'd Magick." Scheffer observes of them, (History of Lapland; 8°. 1704, pag. 143, &c.) That they often fall into Trances, in which they continue for some Time ; and then pretend to foretel Things very surprizing.*

And as another of the same
 Degree and Party, in Arms and Fame,
 That in the same Cause had engag'd,
 1140 And War with equal Conduct wag'd,
 By vent'ring only but to thrust
 His Head a Span beyond his Post,
 B' a Gen'ral of the Cavaliers
 Was dragg'd thro' a Window by the Ears;

§. 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144. *And as another of the same—Degree and Party, in Arms and Fame,—That in the same Cause had engag'd,—And War with equal Conduct wag'd—By vent'ring only but to thrust,—His Head a Span beyond his Post,—B' a Gen'ral of the Cavaliers,—Was dragg'd through a Window by the Ears.*] This was Sir Erasmus P. of Pen Castle in Pembrokehire, who was so serv'd by Colonel Egerton. The Colonel, the Officer of the Cavaliers sent against the Castle, summon'd Sir Erasmus to surrender it; he refused, but offer'd to parley from a Window, which was not very high from the Ground: He was a little Man, and the commanding Officer of the Cavaliers lusty and tall: the Officer observing this, came just under the Window, and pretending he was deaf, desired Sir Erasmus to lean as far forward as he could out of the Window; upon his doing so, the Officer who was on Horseback, rais'd himself upon his Stirrups, seiz'd him by the Shoulders, and pull'd him out: upon which the Castle was surrender'd. Mr. Walter Moyle alludes to this Action, in his Works, publish'd by himself 1695, and reprinted 1727, pag. 241, &c. where in a Letter probably to Mr. Anthony Hammond, he wishes, that Sir Erasmus's Son, Sir J. P. a great Reformer in King Charles the Second's Time, might be serv'd in the same Manner. "Can you contrive no Way in the "Earth, to rid the House of his ghostly Authority? Cannot you "serve him, as his Father was serv'd by a General of the Ca- "valiers: If you never heard the Story, Hudibras will tell it "you."

And as another of the same

Degree and Party———, &c.

"Betty Mackrell, or some other discreet Bawd, should demand
 "a Conference with him in the Lobby, lug him out by the Ears,
 "And send him upon a Mission to the West-Indies, to preach his
 "Morals to Father Hennepin's Nations, who are not civiliz'd
 "into Lewdness, nor wise enough to be wicked: On this Side
 "the Globe he'll make no Converts, but such as his Namesake in
 "the Acts made Eunuchs."

1145 So he was serv'd in his Redoubt,
And by the other End pull'd out.

Soon as they had him at their Mercy,
They put him to the Cudgel fiercely,
As if they'd scorn'd to trade or barter,

1150 By giving or by taking Quarter :
They stoutly on his Quarters laid,
Until his Scouts came in t' his Aid.

For when a *Man is past his Sense*,
There's no Way to reduce him thence,

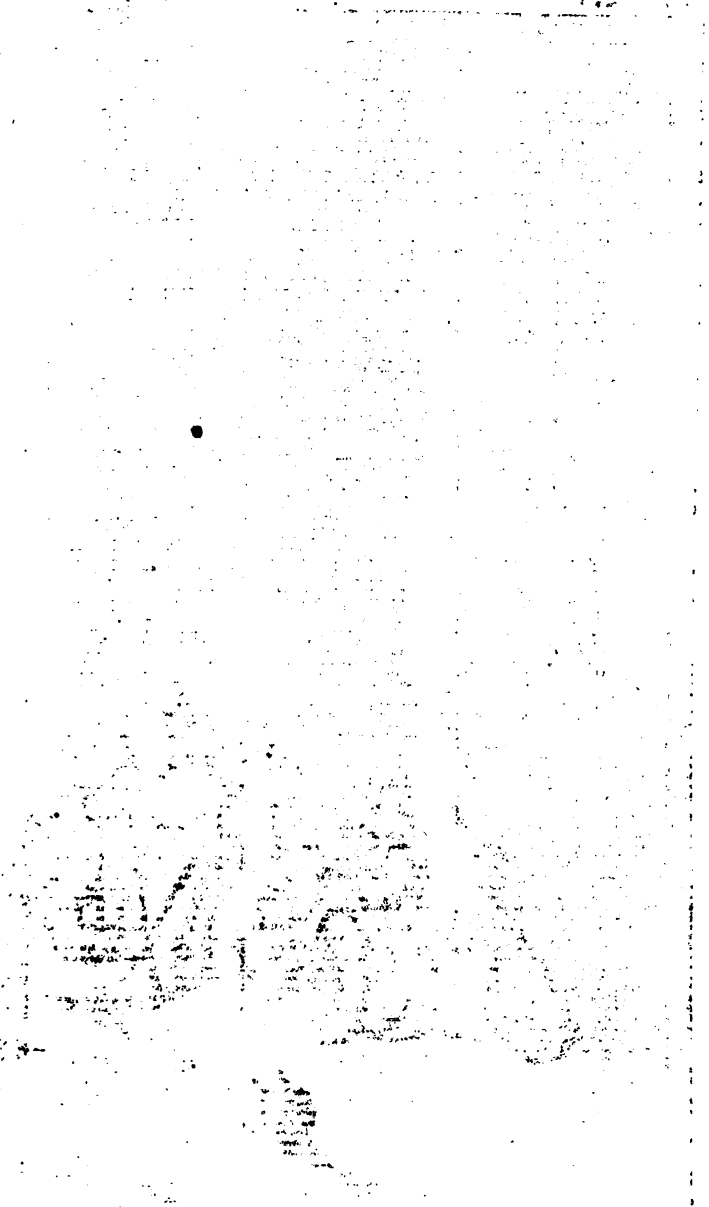
1155 But twinging him by th' *Ears* or *Nose*,
Or laying on of *heavy Blows* :

And if that will not do the Deed,
To burning with *Hot Irons* proceed.

†. 1147, 1148. *Soon as they had him at their Mercy,—They put him to the Cudgel fiercely.*] In Mr. Butler's Poem, call'd *Dunstable Downs*, or the *Incanted Cave*, (*Remains*) there is as humorous and drolling a Scene of the Knight, in one of his unfortunate Exploits, as this we are now entring upon. — But, alas! the poor Squire is also involv'd in that; and they are both severely handled, and frighted; and the Squire opens, and fully discovers the iniquitous Actions and Proceedings of the Knight in these and all his other adventures. — One of which, as we learn from the said Poem, was his procuring, or pretending to have a Grant from the then *usurping Powers*, to inclose *Dunstable Downs*, (where the Neighbourhood had a Right of Commoning) on Pretence the same had been given to superstitious Uses. — The whole Poem is worthy of Perusal, and gives us a near Insight into our Heroe's Character and Principles. (Mr. B.) See the Usage of *Don Quixote*, and *Donna Rodriguez*, in the Dark, by the *Dutchess*, and some of her Women. (*Don Quixote*, vol. 4. chap. 48. p. 487. and chap. 50. p. 490.) And the Examination of *Justice Allgripe*; by *Lurcher*, and his Companions, personating *Furies*. *Night Walker*, act 4.

†. 1153. *For when a Man is past his Sense.*] See Note upon part 1. canto 2. †. 974.

• †. 1158. *To burning with, &c.*] * An Allusion to cauterizing in Apoplexies, &c.





PART III. CANTO I. 181

No sooner was he come t' himself,

- 1160 But on his Neck a sturdy Elf
Clap'd in a Trice, his cloven Hoof,
And thus attack'd him with Reproof.

Mortal, thou art betray'd to us

B' our Friend, thy Evil Genius,

- 1165 *Who for thy horrid Perjuries,
Thy Breach of Faith, and turning Lies,
The Brethren's Privilege (against
The Wicked) on themselves, the Saints,
Has bere thy wretched Carcass sent,*

- 1170 *For just Revenge and Punishment ;
Which thou hast now no Way to lessen,
But by an open, free Confession ;*

†. 1160, 1161. *But on his Neck a sturdy Elf,—Clap'd in a Trice, his cloven Foot.]*

The Beast at wrong End Branded, you may trace

The Devil's Footstep in his cloven Face.

(Cleveland's Hue and Cry after Sir John Presbyter, p. 40.)

Nurse, in the Night Walker, or Little Thief, act 2. thus expresses herself.

Mercy upon me !

" The Ghost of one of his Guards sure ; 'tis the Devil, by his
" *Claws*, he smells of Brimstone, sure he farts Fire ; what an Earth-
" quake I have in me !

" Out with your Prayer-Book, Nurse —

" Let's call the Butler up, for he speaks *Latin* ; and that will
" daunt the Devil : I am blasted, my Belly's grown to nothing—

" A Conceit there is, says Sir Thomas Browne, (*Vulgar Errors*,
" book 5. chap. 21.) that the Devil commonly appeareth with a

" *cloven Hoof* ; wherein, although it seem excessively ridiculous,
" there may be somewhat of Truth, and the Ground thereof at

" first might be his frequent appearing in the Shape of a Goat,
" which answers the Description." " Saving the Reputation

" of St. Hierome, and Dr. Browne, (says Mr. Webster, *Displaying*
" *of suppos'd Witchcraft*, chap. 15. p. 283.) it is but a Supposition

" unprov'd, that ever the Devil appear'd in the Shape of a
" Goat ; the Rise of the Opinion was only because the Devil was

" worshipped in an Idol made in the Shape of a Goat."

*For if we catch thee failing once,
'Twill fall the heavier on thy Bones.*

- 1175 *What made thee venture to betray,
And filch the Lady's Heart away ?
To spirit her to Matrimony ? —*
That which contracts all Matches, *Money*.

- It was th' Inchantment of her Riches,
1180 That made m' apply't' your *Croncy Witches* ;
That in Return wou'd pay th' Expence,
The *Wear-and-Tear* of Conscience :
Which I cou'd have patch'd up, and turn'd
For th' hundredth Part of what I earn'd.

- 1185 *Didst thou not love her then ? Speak true.*
No more (*quoth he*) than I love you.
How would'st th' have us'd her, and her Money ?
First turn'd her up to Alimony ;
And laid her Dowry out in Law,
1190 To null her Jointure with a Flaw,
Which I before-hand had agreed,
T' have put, on purpose, in the Deed ;
And bar her Widow's making over
T' a Friend in Trust, or private Lover,

†. 1188. *First turn'd her up to Alimony.*] *Alimony* is that Allowance which may be sued for by a married Woman upon any occasional Separation from her Husband, when she is not charged with Adultery, or Elopement. (*Jacob's Law Dictionary. Bailly's Dictionary.*) *Hudibras's* Usage of his Mistress in this Case, would not have been quite so bad as *Stakeley's* Usage of his Wife ; who being reprimanded by Queen *Elizabeth* for using her ill, he told her Majesty, " That he had already turn'd her into her " Petticoat, and if any Man could make more of her, they might " take her for him." (*Earl of Strafford's Letters*, vol. 1. p. 380.) And not worse than the *Christian Liberty* of the *Saints* of those Times, mention'd by Sir *John Birkenhead* (*Paul's Church-yard*, cent. 1. class 3. No. 50.) " of shifting their Wives ; and if not " for their Turn, of turning them off, and taking new ones."

PART III. CANTO I. 183

1195 *What made thee pick and chuse her out
T' employ their Sorceries about?*

That, which makes Gamesters play with those
Who have least Wit, and most to lose.

*But didst thou scourge thy Vessel thus,
1200 As thou hast damn'd thy self to us?*

I see you take me for an As: :
'Tis true, I thought the Trick wou'd pass
Upon a Woman well enough,
As 't has been often found by Proof;

1205 Whose Humours are not to be won
But when they are impos'd upon.
For Love approves of all they do
That stand for Candidates, and woo.

*Why didst thou forge those shameful Lies,
1210 Of Bears and Witches in Disguise?*

That is no more than Authors give
The Rabble Credit to believe :
A Trick of following their Leaders,
To entertain their gentle Readers.

1215 And we have now no other Way
Of passing all we do or say ;
Which when 'tis natural and true,
Will be believ'd b' a very few.

Beside the Danger of Offence,
1220 The fatal Enemy of Sense.

*Why didst thou chuse that cursed Sin,
Hypocrisy, to set up in?*

Because it is the the thriving't Calling,
The only *Saints-Bell* that rings all in :
1225 In which all Churches are concern'd,
And is the easiest to be learn'd :

For no Degrees, unless th' employ't,
Can ever gain much, or enjoy't.

A Gift that is not only able

- 1230 To domineer among the *Rabble*,
But by the Laws empower'd to rout,
And awe the greatest that stand out :
Which few hold forth against, for Fear
Their Hands should slip, and come too near ;

- 1235 For no Sin else among the Saints
Is taught so tenderly against.

What made thee break thy plighted Vows ?

That which makes others break a House,
And hang, and scorn ye all, before

- 1240 Endure the Plague of being poor.

Quoth he, I see you have more Tricks

Than all our doating Politicks,

That are grown old, and out of Fashion,

Compar'd with your New Reformation :

- 1245 *That we must come to School to you,*
To learn your more Refin'd, and New.

Quoth he, if you will give me Leave

To tell you what I now perceive,

You'll find yourself an arrant Chouse,

- 1250 If y' were but at a *Meeting-House*.

'Tis true, quoth he, we ne'er come there,
Because, w' have let out by th' Year.

Truly, *quoth he*, you can't imagine

What wond'rous things they will engage in :

- 1255 That as your Fellow-Fiends in Hell
Were Angels all before they fell :

So are you like to be agen

Compar'd with th' Angels of us Men.

Quoth

PART III. CANTO I. 185

- Quoth he, *I am resolv'd to be*
 1260 *Tby Scholar, in this Mystery ;*
And therefore first desire to know
Some Principles, on which you go.
What makes a Knave a Child of God,
And one of us ? — A Livelihood.
 1265 *What renders beating out of Brains,*
And Murther, Godlinefs ? — Great Gains.
What's tender Conscience ? — 'Tis a Botch ;
That will not bear the gentlest Touch ;
But breaking out, dispatches more
 1270 *Than th' Epidemical'st Plague-Sore.*
What makes y' encroach upon our Trade,
And damn all others ? — To be paid,
What's Orthodox and true believing
Against a Conscience ? — A good Living.
 1275 *What makes Rebelling against Kings*
A Good old Cause ? — Adminiftrings.
What makes all Doctrines plain and clear ?
About two Hundred Pounds a Year.
And that which was prov'd true before,
 1280 *Prove false again ? — Two Hundred more.*

†. 1263. *What makes a Knave a Child of God ?*] This is a Ridicule on the numerous Pamphlets publish'd in those Times, under the Name, and Form of Catechisms. *Cheyne's Profane Catechism, Heylin's Rebel's Catechism, Watson's Cavalier's Catechism, Ram's Soldier's Catechism, Parker's Political Catechism, &c. (Mr. W.)*

†. 1269, 1270. *But breaking out, dispatches more — Than th' Epidemical'st Plague-Sore.*] Alluding either to the terrible Plague in the Reign of King Charles the First ; (see Lilly's *Life*) or that in 1665, in which there died in London, Sixty-eight Thousand, Five hundred, and Eighty-six. See Dr. Calamy's *Continuation, &c.* p. 33. *Impartial Examination of Mr. Neal's* 4th vol. of the *History of the Puritans*, p. 345.

†. 1273. *What's Orthodox, and true believing ?*] See this explain'd, Sir R. L'Estrange's *Reflection on the Fable of the Hermit and Soldier*, part 1. fab. 38. *Impartial Examination of Mr. Neal's* 4th vol. of the *History of the Puritans*, p. 325. note, *ibid.* p. 348.

†. 1287,

*What makes the breaking of all Oaths
A holy Duty?—Food and Cloaths.*

*What Laws and Freedom, Persecution?—
B'ing out of Pow'r, and Contribution.*

1285 *What makes a Church a Den of Thieves?*

A Dean and Chapter, and white Sleeves.

*And what would serve, if those were gone,
To make it Orthodox? — Our own.*

What makes Morality a Crime,

1290 *The most notorious of the Time;*

†. 1287, 1288. *And what would serve, if these were gone,—To make it Orthodox? — our own.*] To prove, by what Arts and Shifts this was done, give me Leave to quote Part of a smart Satire, printed 1659, intitled, *Peter's Pattern, or the perfect Path to Worldly Happiness, as deliver'd at the Funeral Oration of Mr. Hugh Peters, (though then living)* “The Gifts of Ignorance, “Lying, Impudence, Informing, Cozening, and Hypocrisy, be- “long to such as seek Preferment, whether Civil or Military; “but all of them are required to make up a *Minister of the Word*, “(in those Times). “First, That a *Preaching Professor* may make “Use of his Time, it is required, that he be stored with Impu- “dence.—The Uses of it are two: First, to encourage you “to the most desperate Enterprizes; and, Secondly, To make “you scorn the Reproaches of those who reprove ye. As for “Example, my Beloved, if you see one of your Enemies seated “in a warm Living, and that your Heart pant and thirst after “the same; you ought then to put on your Night-Cap of De- “votion, and your Garment of Hypocrisy, and go to your Su- “periors, and say, Yonder is a Man, who is not of the *Congre- “gation of Professors*, who is planted in a rich Living, he is a “scandalous, and disaffected Person, and I am more worthy than “he, pray put me into his Place: If Men therefore rebuke you, “and call you Accuser, and Devil, then ought you to make use “of your Gift of Impudence, and laugh at them all: Thus did “*Holy Nye* throw out *Unrighteous Juxon*, out of his Parsonage of “*Fulham*: Thus did our Brother *Marshall* become possess'd of “his fat Living in the Land of *Essex*: This embolden'd our de- “parted Brother to hold forth in the Pulpit of *White-Hall*, where “so many learned (as the *Heathens* call them) had been before “him. What cared they for the Reproaches of Men: For their “Hearts were seared with a hot Iron of Impudence, finding “themselves at Ease, and fill'd with Joy.” *Phoenix Britannicus*, p. 257. (Mr. B.)

PART III. CANTO I. 187

*Morality, which both the Saints
And Wicked too, cry out against ?
'Cause Grace and Virtue are within
Prohibited Degrees of Kin :*

1295 And therefore no true Saint allows
They shall be suffer'd to espouse :
For Saints can need no Conscience,
That with Morality dispense ;
As Virtue's impious, when 'tis rooted,
1300 In Nature only, and not imputed :
But why the Wicked should do so,
We neither know, or care to do.

*What's Liberty of Conscience,
I' th' natural and genuine Sense ?*

1305 'Tis to restore, with more Security,
Rebellion to its ancient Purity :
And Christian Liberty reduce
To th' elder Practice of the *Jews*.

†. 1301, 1302. *But why the Wicked should do so,—We neither know, nor care to do.*] A fine Wipe upon the Immorality of the *Cavaliers*. (Mr. W.) And I will beg leave to add, that as fine a Wipe was given by a *Cavalier* upon the *Round-Heads*, to one of General *Fairfax's* Officers, who was vaunting of the Sanctity of their Army, and the Negligence of the *Cavaliers*. “Faith (says he) you say true, for in our Army we have the Sins of Men, (drinking, and wenching) but in yours, you have those of Devils; spiritual Pride and Rebellion.” (Sir *Philip Warwick's Memoirs*, p. 253.) And it is observed by Mr. *Cowley* in his Preface to *The Cutler of Coleman-Street*, “That the Vices and Extravagancies imputed vulgarly to the *Cavaliers*, were really committed by *Aliens*, who only usurped that Name, and endeavour'd to cover the Report of their Indigency, and Infamy of their Actions, with so honourable a Title.

†. 1307, 1308. *And Christian Liberty reduce—To th' elder Practice of the Jews.*] Alluding to the frequent Rebellions of the ancient *Jews* against the Lord, and his Vice-gerents: whereas the modern Ones are quiet under all Governments, which Practice they found upon the Prophet *Jeremiah's* Exhortation to the Captives of *Babylon* (chap. xxix.)

For a large Conscience is all one,

1310 And signifies the same with *None*.

*It is enough (quoth he) for once,
And has repriev'd thy forfeit Bones :
Nick Machiavel had ne'er a Trick,
(Though he gave his Name to our Old Nick.)*

1315 But was below the least of these,
That pass i' th' World, for Holiness.

†. 1309, 1310. *For a large Conscience is all one,—And signifies the same with none.*] 'Tis reported of Judge Jefferys, that taking a Dislike to an Evidence, who had a long Beard, he told him, "That if his Conscience was as large as his Beard, he had a swinging "one." To which the Countryman reply'd, "My Lord, if "you measure Consciences by Beards, you have none at all."

†. 1313, 1314. *Nick Machiavel had ne'er a Trick,—Though he gave Name to our Old Nick.*] Mr. Warburton is of Opinion, that this is a Blunder of the Editors, to suppose the Devil was called Old NICK, from *Nick Machiavel the Florentine*, (But it was certainly the Mistake of the Author, who continued it in every Edition during his Life) who liv'd in the sixteenth Century; whereas They could not but know, that our *English* Writers, before *Machiavel's* Time, used the Word Old NICK, very commonly to signify the Devil, that it came from our *Saxon* Ancestors, who called him *Old Nick*. (The *Goths*, I will add, called the Devil *Nidbog*, and the *Danes*, the God of the Sea, *Nocca*; and some *Nicken*. *Sherringham de Gentis Anglorum Origine*, cap. 14. p. 324. 331.) and thinks that he gave Aim to our Old NICK, which has a great deal of Humour and Satire in it, as supposing *Machiavel* to be so Consummate a Politician, as to read Lectures to the Devil himself, would be an Emendation.

Another Poet of those Times expresses himself in the following Manner:

*In this prodigal Trick,
They have outdone Old Nick;
For what he did, he did show;
Their Title is the same,
And so is their Aim,
For aught any Man dath know.*

A City Ballad. Collection of old Songs, vol. 2. N^o 18. St. 29. 'Tis observ'd, (in a Tract, intitled, *A Letter sent to London, from a Spy at Oxford, to Mr. Pym, &c.* 1643. p. 4.) "That "they have overmatch'd old *Nicholas Machiavel the Florentine*; "the renown'd *Guido* will be forgot: For their overreaching "fratagemical State-Brain, will be matter enough to prove them "dull.

This said, the Furies, and the Light
 In th' Instant vanish'd out of Sight ;
 And left him in the Dark alone,
 1320 With Stinks of Brimstone and his own.
 The *Queen of Night*, whose large Command
 Rules all the Sea, and half the Land,
 And over moist and crazy Brains,
 In high Spring-tides, at Midnight reigns,
 1325 Was now declining to the West,
 To go to Bed, and take her Rest :

“ dull-pated, Shallow-brain'd Coxcombs : Their Fame and Name
 “ shall bury their Glory in Oblivion : — For all the World knows,
 “ that all the Devils in Hell could never have brought so much
 “ Mischief upon this Kingdom, unless they had help'd them, and
 “ been the Inventors of it.” *Sancho Pancha* pays such a Compliment
 to his Master *Don Quixote*, (book 3. chap. 28. p. 280.)
 “ That Old NICK, or the Devil, could not overreach him.”

†. 1320. *With stinks of Brimstone, &c.*] R. Ga. writeth (in his
 Pamphlet, intitled, *The Execution of the Wind for Witches*) “ That
 “ he came to the *God Speed*, and with his Sword and Buckler
 “ kill'd the Devil, or at least wounded him so sore, that he made
 “ him stink of *Brimstone*.” (*Scot's Discovery of Witchcraft*, book
 2. chap. 3.)

†. 1321, 1322. *The Queen of Night, whose large Command —
 Rules all the Sea, and half the Land.*] * The Moon influences the
 Tides, and predominates over all humid Bodies ; and Persons
 distemper'd in Mind are call'd *Lunaticks*.” This is the generally
 receiv'd Opinion. (See Dr. Harris's *Astronomical Dialogues*, 2^d
 edit. p. 105. —) Dr. James Young (*Sidrophel Vapulans*, from p.
 46. to p. 50. inclusive) endeavours to disprove it. *Le Blanc* ob-
 serves, (*Travels*, part 1. chap. 15. p. 47) “ That at *Cambaye*
 “ Town, 'tis to be noted, that the Tides are weakest at *Full Moon* :
 “ Which is wonderful, and contrary to ours, and the Reason not
 “ yet found out by any *Naturalist* : The same in *Pegu*.” See an
 Account of the irregular *Ebbing* and *Flowing* of the Sea at *Ton-*
queen, 1678. by Mr. Edmund Halley. *Philosophical Transactions*,
 vol. 14. num. 162. p. 677, &c.

†. 1325, 1326. *Was now declining to the West, — To go to Bed,
 and take her Rest.*] Our Poet stands alone in this Description of
 the Morning's Approach : None that I know of besides himself
 has painted it by the Moon's Declension : He scorn'd to follow
 the old beaten Custom of describing it by the Sun's Rising, which
 he

- When *Hudibras*, whose stubborn Blows
 Deny'd his Bones, that soft Repose,
 Lay still expecting worse and more,
 1330 Stretch'd out at length upon the Floor :
 And though he shut his Eyes as fast,
 As if h' had been to sleep his last,
 Saw all the Shapes, that Fear, or Wizards
 Do make the Devil wear for Vizards,
 1335 And pricking up his Ears, to heark
 If he cou'd hear too in the Dark ;
 Was first invaded, with a Groan,
 And after, in a feeble Tone,
 These trembling Words, *Unhappy Wretch*,
 1340 *What hast thou gotten by this Fetch ;*
Or all thy Tricks, in this new Trade,
Thy holy Brotherhood o' th' Blade ?

he had done once before, Part II. Canto II. *l.* 29. But he here finds out a new Way, and altogether just. (Mr. B.)

l. 1337. 1338, 1339. *Was first invaded with a Groan,—And after, in a feeble Tone,—These trembling Words, &c.*] This was the 'Squire, who, upon the Knight's Visit, was convey'd out of Sight by the Widow, *l.* 157. He had been in Ambush, and within hearing, during the late Correction of his Master. No Doubt his Examination, Confession and Punishment had afforded the 'Squire abundance of Diversion ; and no sooner had the *Furies* left the distressed Knight, but he takes him to Task, rallies him, and makes him amply discover the secret Principles of his *Sett* : All this the 'Squire accomplishes, by artfully counterfeiting a Ghost, and telling the terrify'd Knight of all his late Actions and Designs : This gave Credit to the Imposture, and made it pass. See Canto III. *l.* 149, &c. (Mr. B.)

l. 1342. — *Holy Brotherhood.*] In Allusion to a Society in Spain so called, (Mr. W.) *La Santa Hermandad*, somewhat like our *Constables*. See *Don Quixote*, vol. 1. chap. 2. p. 84. vol. 2. part 1. book 4. chap. 18. p. 226, 227, &c. chap. 19. p. 232, &c. *Gayton's Notes upon Don Quixote*, book 2, chap. 2. p. 38. book 3. chap. 8. p. 128.

- By sauntering still on some Adventure,
 And growing to thy Horse a Centaure ?*
 1345 *To stuff thy Skin with swelling Knobs
 Of cruel and hard-wooded Drubs ?
 For still th' hast had the worst on't yet ;
 As well in Conquest as Defeat :
 Night is the Sabbath of Mankind,*
 1350 *To rest the Body and the Mind :
 Which now thou art deny'd to keep,
 And cure thy labour'd Corps with Sleep.*
 The Knight, who heard the Words, explain'd,
 As meant to him, this Reprimand,
 1355 *Because the Character did hit,
 Point-blank upon his Case so fit ;
 Believ'd it was some drolling Spright
 That staid upon the Guard that Night,
 And one of those h' had seen and felt*
 1360 *The Drubs he had so freely dealt.*
 When, after a short Pause and Groan,
 The doleful Spirit thus went on.
*This 'tis t' engage with Dogs and Bears
 Pell-mell together by the Ears,*

†. 1344. *And growing to thy Horse a Centaur.*] * The Centaurs were a People of *Thessaly*, and supposed to be the first Managers of Horses, and the neighbouring Inhabitants never having seen any such thing before, fabulously reported them Monsters, half Men, and half Horses." See an Account of the Original of Centaurs, *Diodori Siculi Rer. Antiquar. lib. 5. cap. 8. p. 115. De Lapithis, & Centauris. Theſaur. Critic. Hieronymi Magii, cap. 20. Gruteri Fax Art. tom. 2. p. 1304, &c. Spaniſh Mandevile, 1st disc. fol. 27. Notes on Creech's Lucretius, vol. 2. p. 539. The Spaniards were taken for such, upon Cortez's Conquest of the Mexicans, who had never before seen an Horse; and took the Horses with their Riders to be fierce Monsters, half Man, and half Beast. (De Solis's History of the Conquest of Mexico, by T. Townsend, Esq; 8^{vo} edit. vol. 1. p. 107.)*

1365 *And after painful Bangs and Knocks,
To lie in Limbo, in the Stocks;
And from the Pinnacle of Glory
Fall headlong into Purgatory :*

(Thought he, this Devil's full of Malice,

1270 *That on my late Disasters rallies)
Condemn'd to Whipping, but declin'd it,
By being more Heroic-minded ;
And at a Riding handled worse,
With Treats more slovenly and course :*

1375 *Engag'd with Fiends in stubborn Wars,
And hot Disputes with Conjurers :
And when th' badst bravely won the Day,
Wast fain to steal thyself away.*

(I see, thought he, this shameless Elf

1380 *Would fain steal me too from myself,
That impudently dares to own
What I have suffer'd for and done)
And now but vent'ring to betray,
Hast met with Vengeance the same Way.*

1385 *Thought he, how does the Devil know
What 'twas that I design'd to do ?
His Office of Intelligence,
His Oracles, are ceas'd long since ;*

†. 1379, 1380. *I see, thought he, this shameful Elf — Would fain steal me too from myself.*] Alluding probably to those Lines in Horace, Carm. lib. 4. Ode 13. 18, 19, 20. ad Lycen Vetulam.

Quid habes illius, illius,

Quæ spirabat amores,

Quæ me furpuerat mihi.

Ben Johnson (*Tale of a Tub*, act 3. sc. 5.) makes Ball Puppy express himself in the same Manner. "A Lady, &c. have plotted — in the King's High-Way to steal me from myself."

†. 1388. *His Oracles, are ceas'd long since.*] The Devil's Oracles ceas'd at the coming of our Saviour. Manfit tamen ejusmodi vatum præcipua autoritas & observatio, usque ad Christum æterni

Dei

- And he knows nothing of the Saints,
 1390 But what some treacherous Spy acquaints.
 This is some Pettifogging Fiend,
 Some under Door^hkeeper's Friend's Friend,
 That undertakes to understand,
 And juggles at the second Hand;
 1395 And now would pass for *Spirit Po*,
 And all Mens dark Concerns foreknow.
 I think I need not fear him for't ;
These rallying Devils do no Hurt.
 With that he rouz'd his drooping Heart,
 1400 And hastily cry'd out, *What art ?*
A Wretch (quoth he) whom want of Grace
Has brought to this unhappy Place.

Dei Filium, quo nato—cessarunt passim in orbe terrarum oracula : & quæcunque impiarum divinationum genera. Testibus *Athanasio, Justino, Eusebio, Laëtantio, Plutarcho, Plinio*, conticueruntque dæmones, & tanquam *Ranae Scripbiæ* obmutuerunt. *Wieri de præstigiis Dæmonum*, lib. 1. cap. 8. *Scot's Discovery of Witchcraft*, book 8. chap. 3. p. 160, &c. *Dr. Howel's Institution of general History*, &c. vol. 1. book 4. chap. 2. p. 843. *Sir Thomas Browne's Vulgar Errors*, book 2. chap. 12.

¶ 1395. *And now would pass for Spirit Po.*] *Tom Po*, an Expression commonly used for an Apparition: and 'twas usual to say, to one that seem'd fearful of going into another Room, in the dark, you are afraid you shall meet *Tom Po*. (*Dr. B.*) The Rise of this might be from the *Nayros*, or Soldiers of *Malabar* in the *Indies*, of whom *Linschoten (Voyages into the East and West-Indies*, chap. 42. p. 78.) gives the following Account: "As these *Nayros* go in the Street, they used to cry *Po, Po*, which is to say, take Heed, look to yourselves, or I come, stand out of the Way: For that the other Sort of People call'd *Polyas*, that are no *Nayros*, may not once touch or trouble one of them: and therefore they always cry, because they should make them Room, and know that they come: For if any of the *Polyas* should chance to touch their Bodies, he may freely thrust him through, and no Man ask him, why he did it."

¶ 1398. *These rallying Devils do no Hurt.*] I have heard of a Gentleman's Servant, in other Respects, very stout and courageous; who was so fully possess'd with the vulgar Notion of Spirits, and *Hobgoblins*, that he was almost afraid to lie alone. A Fellow-Servant in order to scare him, got under the Bed one Night,
 VOL. II. N and

- I do believe thee, *quoth the Knight*,
 Thus far I'm sure, th' art in the right :
 1405 And know what 'tis that troubles thee,
 Better than thou hast guess'd of me.
 Thou art some poultry, *black-guard Spright*,
 Condemn'd to Drudg'ry in the Night;
 Thou hast no Work to do in th' House,
 1410 Nor *Half-penny to drop in Shoes*:
 Without the raising of which Sum,
 You dare not be so troublesome,
To pinch the Slatterns black and blue,
For leaving you their Work to do.
 1415 This your Bus'ness, good *Pug-Robin*,
 And your Diversion, dull *dry Bobbing*,

and when he was almost asleep, raised up the Bed with his Back: which put the poor Man into a terrible *Panic*: but the other by overacting his Part, and overstraining himself, chanc'd to break Wind backwards; upon which he immediately suspecting who it was, cry'd out, *Nay, if thou art a f—t—ng Devil, have at thee, I am not afraid of thee*; and jump'd out of Bed, pull'd the other from under it by the Ears, and beat him heartily.

¶ 1413. *To pinch the Slatterns black and blue.*]

*When House or Heart doth fluttish lie,
 I pinch the Maids both black and blue,
 And from the Bed, the Bed-Cloaths I
 Pull off, and lay them nak'd to view:*

(*Old Ballad of Robin Good-fellow. Mr. Peck's New Memoirs of Milton*, f. 7. p. 25.)

*She bid him then go to those Caves,
 Where Conjurors keep Fairy Slaves,
 Such Sort of Creatures as will baste ye
 A Kitchen-Wench, for being nasty:
 But if she neatly scour her Pewter,
 Give her the Money, that is due t' her.*

Orpheus and Euridice by Dr. King. *Misellanies*, p. 379. See *Shakspear's Merry Wives of Windsor*, vol. 1. p. 301, 302. *Sherringham de Gentis Anglorum Origine*, cap. 14. p. 320. *Archdeacon Parnel's Fairy Tale. Poems*, 1737. p. 38. *The Fairies. Miscellaneous Poems*, publish'd by Mr. D. Lewis, 1726. p. 172.

¶ 1415. *This is your Business, good Pug-Robin.*]

*From Hag-bred Merlin's Time have I
 Thus nightly revell'd to and fro;*

And

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T' entice *Fanatics* in the Dirt,
 And wash 'em clean in Ditches for't.
 Of which Conceit you are so proud,
 1420 At ev'ry Jest you laugh aloud,
 As now you wou'd have done by me,
 But that I barr'd your Raillery.
 Sir (*quoth the Voice*) y' are no such *Sophi*,
 As you wou'd have the World judge of ye.

*And for my Pranks Men call me by
 The Name of Robin good-fellow.*

See *Old Ballad of Robin Good-fellow*. Mr. Peck's *New Memoirs of Milton*, p. 26. *Bibliotheca Pepsian*. Old Ballads, vol. 1. N°. 80. See *Tale of Robin Good-Fellow*. Warner's *Albions England*, Book 14. chap. 91. p. 367. Heywood's *Hierarchie of Angels*, book 9. p. 574. see *Puck, or Robin Goodfellow*. *Shakespeare's Midsummer's Nights Dream*, act 2. vol. 1. p. 90, 91. *Anatomy of Melancholy*, by Democritus Junior, p. 47. *Spanish Mandeville*, fol. 78. Preface to Dr. Dee's *Book of Spirits*, Sign. F. See *Abstract of Scot's History of Witchcraft*. *British Librarian*, N° 4. for April 1737. p. 218. 227. concerning Robin Good-fellow, a lusty cozening Friar.

†. 1423. *T' are no such Sophi.*] Alluding to the Title commonly given the Kings of *Persia*. Prince *Cantemir* observes, *History of the Growth and Decay of the Othman Empire*, p. 134.) "That *Ishmael Shab*, Contemporary with *Bajazet*, was Founder of the present Royal Family of *Persia*, from him who had the Name of *Sophi*, or Wife, they have retain'd the Name of the Great *Sophi* to this Day." (Vide *Aul. Turcie*, par. 1. a *Nic. Honiger Koningsoff*. *Francofurt*. p. 119. *Purchase's Pilgrims*, vol. 5. p. 381.)

Sir *John Chardin*, who liv'd some Time in *Persia*, in his Account of the Coronation of *Solyman the Third*, King of *Persia*, annex'd to his Travels into *Persia*, p. 48. folio 1685. explaining the Word *Safe*, says, "It will be more to the Purpose to observe the Mistakes of our Writers upon the Word *Safe*: For they would have all the Kings of *Persia* to be call'd *Sophies*. I cannot but laugh, says he, when I find in their Writings the *Grand Sophy*, the *Sophy of Persia*, and the *Sovereign Sophy*: for the Kings of *Persia* are neither call'd *Sophies* in general, nor in particular. Could the Kings of *Persia* read our *European Characters*, and should see in the Letters that are written to them from some Parts of *Europe*, the Title which is given them of *Sophy*, questionless they would spit upon them, and take it as an Affront."

- 1425 If you design to weigh our Talents,
 I' th' Standard of your own false Balance,
 Or think it possible to know
 Us Ghosts, as well as we do you:
 We who have been the everlasting
- 1430 Companions of your Drubs and Basting,
 And never left you in Contest,
 With Male or Female, Man or Beast,
 But prov'd as true t' ye, and entire,
 In all Adventures, as your 'Squire.
- 1435 *Quoth he*, that may be said as true
 By th' idlest *Pug* of all your Crew.
 For none cou'd have betray'd us worse
 Than those Allies of ours and yours.
 But I have sent him for a Token
- 1440 To your Low-Country *Hogen-Mogen*,
 To whose infernal Shores I hope
 He'll swing like Skippers in a Rope.
 And if y' have been more just to me
 (As I am apt to think) than he,
- 1445 I am afraid it is as true,
 What th' Ill-affected say of you.
 Y' have spous'd the *Covenant* and *Cause*,
 By holding up your *cloven Paws*.

*. 1442. *He'll swing like Skippers in a Rope.*] A Master of a Ship is call'd a *Skipper* in *Holland*.

*. 1448. *By holding up your cloven Paws.*] The Manner of taking the Covenant, was by lifting up their Hands to Heaven, for the Maintenance and Observation of the Ends and Principles express'd in it. See *History of Independency*, printed in 1648. p. 128. The *Independents* were at length for setting aside the Covenant, though some of them jointly, with the *Presbyterians*, had been concern'd in making it, and had actually taken it, as this *Independent Ghost* acknowledges, which is the Reason why our *Presbyterian* Knight urges the Obligation of it to him; for this was their Practice: See the History above quoted, which will give the Reader a full Light into this whole Dialogue. (Mr. B.)

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- Sir, *quoth the Voice*, 'tis true, I grant,
 1450 We made, and took the Covenant:
 But that no more concerns the Cause,
 Than other Perj'ries do the Laws,
 Which when they're prov'd in open Court,
 Wear wooden Peccadillos for't.
 1455 And that's the Reason Cov'nanters
 Hold up their Hands, like Rogues at Bars.
 I see, *quoth Hudibras*, from whence
 These Scandals of the Saints commence,
 That are but natural Effects
 1460 Of *Satan's* Malice, and his Sects,
 Those Spider-Saints, that hang by Threads
 Spun out o' th' Entrails of their Heads.
 Sir, *quoth the Voice*, that may as true
 And properly be said of you;
 1465 Whose Talents may compare with either,
 Or both the other put together.
 For all the *Independents* do,
 Is only what you forc'd 'em to,
 You, who are not content alone
 1470 With Tricks to put the Devil down,

†. 1450. *We made, and took the Covenant.*] The Author of *Mercurius Publicus* tells us of a Wizard, see num. 20. p. 319, 320.) who upon his Examination at *Edinburgh*, confess'd, that the Devil had bound him to renounce his *Creed*, and his *Christendome*, (*Christianity*) but gave him leave to keep his *Covenant*. Mr. Butler here gives the Reason of it: that the Devil had a principal Hand in the making of it: And in Canto II. 1245, 1246. are the following Lines:

Until th' had prov'd the Devil Author
 O' th' Covenant, and cause his Daughter.

See Canto II. 1245, 1246.

†. 1454. *Wear wooden Peccadillos for't.*] * Peccadillos were stiff Pieces that went about the Neck, and round about the Shoulders to pin the Band, wore by Persons nice in Dressing; but his wooden one is a Pillory."

- But must have Armies rais'd to back
 The Gospel-work you undertake :
 As if Artillery, and Edge-tools,
 Were th' only Engines to save Souls.
 1475 While he, poor Devil, has no Pow'r
 By Force to run down and devour ;
 Has ne'er a Classis, cannot sentence
 To Stools, or Poundage of Repentance ;
 Is ty'd up only to design
 1480 T' entice, and tempt, and undermine :
 In which you all his Arts out-do,
 And prove yourselves his Betters too.
 Hence 'tis Possessions do less Evil
 Than mere Temptations of the Devil,

ψ. 1477, 1478. ————— *Cannot sentence—To Stools, or Poundage of Repentance.*] i. e. doing Penance in the *Scotch* Way, upon the *Stool of Repentance* ; or commuting the Penance for a Sum of Money. The *Scots* (see *Articles of Way for the Expedition*, Edinburgh 1644. *Publ. Libr.* Cambridge 19. 9. 3. art. 3.) ordain, “ That common and ordinary Swearing, open profaning “ of the Lord's Day, wronging of his Minister, and other acts “ of that Kind, shall not only be punish'd with Loss of Pay, and “ Imprisonment, but the Transgressors shall make their public “ Repentance in the Middle of the Congregation.”

The Author of a Tract, intitled, *A Long-winded Lay Lecture*, 1647. p. 8. Royal Library, Cambridge, banters the *Scottish* Penances in the following Lines :

*Brethren, forgive me, now I do confess,
 Yes to Confession, I'll not play the Fool,
 To bring mine Arse upon the Scottish Stool.
 No, I'll not subject be to such an Order,
 Which will e're long invade our English Border.
 Then they that will be slav'd after the Sentence,
 Must sit upon the Stool of their Repentance ;
 But no like Scottish, Presbyterian Trick,
 Shall make my free-born Heart with Sorrows sick,
 Let those that have a Mind, the most commend on't,
 On that and all the rest, I'm Independent.*

ψ. 1483. Hence 'tis Possessions, &c.] * Criminals in their Indictments are charged with not having the Fear of God before their Eyes, but being led by the Instigation of the Devil.

- 1485 Which all the horrid'st Actions done,
Are charg'd in Courts of Law upon;
Because, unless they help the Elf,
He can do little of himself;
And therefore where he's best posselt,
1490 Acts most against his Interest;
Surprizes none but those wh' have Priests
To turn him out, and Exorcists,
Supply'd with spiritual Provision,
And Magazines of Ammunition:
1495 With Crosses, Relicks, Crucifixes,
Beads, Pictures, Rosaries, and Pixes:
The Tools of working out Salvation
By mere mechanic Operation.
With holy Water, like a Sluce,
1500 To overflow all Avenues.
But those wh' are utterly unarm'd,
T' oppose his Entrance if he storm'd,
He never offers to surprize,
Although his falsest Enemies;
1505 But is content to be their Drudge,
And on their Errands *glad* to trudge:
For where are all your Forfeitures
Intrusted in safe Hands, but ours?
Who are but Jailors of the Holes
1510 And Dungeons, where you clap up Souls:
Like Under-keepers, turn the Keys,
T' your *Mittimus Anathemas*:

†. 1492. ———— *And Exorcists.*] *Exorcists* made an Order of the Clergy in the third Century. *Bingham's Antiquities of the Christian Church*, book 3: chap. 4. vol. 2. p. 22. But Mr. Butler designs to sneer the *Papish Exorcists*, who pretend to lay, or cast out evil Spirits.

And never boggle to restore
 The Members you deliver o're
 1515 Upon Demand, with fairer Justice
 Than all your covenanting Trustees:
 Unless to punish them the worse,
 You put them in the secular Pow'rs,
 And pass their Souls, as some demise
 1520 The same Estate in Mortgage twice:
 When to a legal Utilegation
 You turn your Excommunication,

¶ 1516, *Than all your covenanting Trustees.*] See 13th Carol. 2. chap. 25. intitled, "An Act for restoring all such Advowsons, Rectories impropriate, Glebe-Lands, and Tythes to his Majesty's Loyal Subjects as were taken from them, and certain Charges imposed on them upon their Compositions for Delinquency by the said Usurpers." S. 1, 2, 3.

¶ 1519, 1520. — *As some demise—The same Estate in Mortgage twice.*] There was in those Days a remarkable Case of this Kind. that of Mr. *Sherfield*, the Recorder, and famous Breaker of Glass Windows, in a Church at *Warum*: of whom Mr. *Garrard* (in a Letter to the *Earl of Strafford*. See *Earl of Strafford's Letters*, 1739. vol. 1. p. 206.) gives the following Account: "*Sherfield* died some thousands in Debt, and most wickedly cheated those that dealt with him for that little Land he had, a Manour near *Marlborough*: When as your Lordship knows he was fined 500*l.* in the Star-Chamber, he then mortgaged his Manour to Mr. *Ayres*, a Benchet in *Lincoln's-Inn*, who lent him upon it 2500*l.* Upon his Death, he challenging it, *Audley*, of the Court of Wards, shows a former Mortgage to him; Sir *Thomas Jervais* one more ancient than that; his Wife before him challengeth it as her Jointure; his eldest Brother shows a Conveyance before all these: In Conclusion, on his Death-Bed, he commanded a Servant to carry a Letter with a Key seal'd up in it to Mr. *Noy*, where was assign'd, in what Box of his Study at *Lincoln's Inn*, lay the Conveyance of his Estate: When it was found that by Deed, bearing Date before all these formerly mentioned, he had given all his Estate to pious Uses." *Sic finita est fabula* of Mr. *Sherfield*.

¶ 1521. *When to a legal Utilegation, &c.*] These Saints proceeded in a more formal, and rigorous Manner in their Outlawries. than Mr. *Selden* did in the following Instance: "The King of *Spain* (says he, *Table-Talk*, p. 89.) was Outlaw'd in *Westminster-Hall*, I being of Council against him: A Merchant
 " had

And for a Groat unpaid that's due,
 Diftrain on *Soul* and *Body* too.

1525 Thought he, 'tis no mean Part of Civil
 State Prudence, to cajole the Devil;
 And not to handle him too rough,
 When h' has us in his cloven Hoof.

'Tis true, *quoth he*, that Intercourse
 1530 Has pass'd between your Friends and ours :
 That as you trust us, in our Way,
 To raise your Members, and to lay,
 We send you others of our own,
 Denounc'd to hang themselves, or drown,

1535 Or frighted with our Oratory,
 To leap down headlong many a Story :
 Have us'd all Means to propagate
 Your mighty Interests of State,

“ had recover'd Costs against him in a Suit, which because he
 “ could not get, we advised to have him *Outlaw'd* for not appear-
 “ ing, and so he was. As soon as *Gondimer* heard that, he pre-
 “ sently sent the Money, by Reason, if his Master had been
 “ *Outlaw'd*, he could not have had the Benefit of the Law, which
 “ would have been very prejudicial, there being many Suits then
 “ depending between the King of *Spain*, and our *English Mer-*
 “ *chants*.” (See the Manner of *Outlawing*. *Spelman's Glossar.*
sub voce, Excommunicatio.)

§. 1523, 1524. *And for a Groat unpaid that's due,—Diftrain on*
Soul and Body too.] A Sneer upon the Abuse of Excommunications
 by the *Presbyterians*, which were as rigorous as those in the *Romish*
Church, of which I meet with the following Account: (*De onere*
Banni. Gravamin. Centum Germanicæ Nationis, Grav. 24.

Fascicul. Ref. Expetendar. & fugiendar. edit, 1690. p. 362.) De-
 nique ob pecuniæ lucrie tantulum, aut aliqui res minimi pretii
 ad intercessionem usque animæ, corporis, honoris, atque rei fami-
 liaris, contra divina humanaque jura perducuntur.

Mr. *Baker* says, (*History of the Inquisition*, chap. 9. p. 115,) that the Ceremony of (a *Papish*) Excommunication is thus: “When
 “ the *Bishop* pronounces the *Anathema*, twelve *Priests* must stand
 “ round him, and hold lighted Candles in their Hands, which
 “ they must throw down to the Ground, and tread under their
 “ Feet at the Conclusion of the *Anathema*, or Excommunication.”

- Laid out our spiritual Gifts to further
 1540 Your great Designs of Rage and Murder.
 For if the Saints are nam'd from Blood,
 We onl' have made that Title good.
 And if it were but in our Power,
 We should not scruple to do more,
 1545 And not be half a Soul behind
 Of all Dissenters of Mankind.
 Right, *quoth the Voice*, and as I scorn
 To be ungrateful, in Return,
 Of all those kind good Offices,
 1550 I'll free you out of this Distress,
 And set you down in Safety, where
 It is no Time to tell you here.
 The Cock crows, and the Morn grows on,
 When 'tis decreed I must be gone :

†. 1541. *For if the Saints are nam'd from Blood.*] Vide *Resueri Symbol.*, *Apostolic.* class. 1. symbol. 62.

†. 1553. *The Cock crows, and the Morn draws on*] Alluding probably to the *Ghost* in *Shakespear's Hamlet*.

But even then the Morning Cock grew loud,
 And at the Sound it sank in Haste away,
 And vanish from our sight. —————
 But soft, methinks I scent the Morning Air,
 Brief let me be —————

Ghost in Hamlet.

See more, act 1. vol. 7. p. 230.

Virgil represents the *Ghost of Anchises* thus concluding his Instructions to *Aeneas*.

Jamque vale ; torquet medios nox humida cursus
 Et me sævus equis oriens afflavit anhelis,
 Dixerat, & tenues fugit ceu fumus in auras.

Æneid. l. 5.

*The Dewy Night rolls on her middle Course,
 And with his panting Steeds the rising Sun
 Severe bath breath'd upon me. Thus he said,
 And flew like Smoke, into the fleeting Air.*

Dr. *Trap*, †. 937. (Mr. B.)

'Tis feigned, that *Meerion*, which signifies a *Cock*, was a Youth
 belov'd by *Mars* ; and conscious of his Adultery with *Venus*, he
 was

1555 And if I leave you here till Day,
You'll find it hard to get away.

With that the *Spirit* grop'd about,
To find th' enchanted *Hero* out,
And try'd with Haste to lift him up
1560 But found his forlorn *Hope*, his Crup,
Unserviceable with Kicks and Blows,
Receiv'd from harden'd-hearted Foes.
He thought to drag him by the Heels,
Like *Gresham Carts*, with *Legs* for *Wheels*;

was accusom'd to watch at the Door, and give Notice of any that approach'd: Bat falling at one time asleep, they were discover'd by the Sun, and caught in a Net by *Vulcan*; for which angry *Mars* converted him into a Fowl with a Crest on his Crown, representing his Helmet, who mindful of his former Neglect, continually crows before the Rising of the Sun, lest he should take any one tardy. See other Reasons for the *Cock's crowing* at that Time, Mr. G. Sandys's Notes upon *Ovid's Metamorphosis*, p. 217. edit. 1640. Notes upon *Crescib's Lucretius*, vol. 1. p. 368, 369. *Chartarii Imagin. Deor. Qui ab antiquis colebantur*, p. 273. Dr. Meric Causabon, in his preface to *Dee's Book of Spirits*, says, "One tells us, that when the Cock croweth, the solemn Meetings of Witches are dissolv'd: And he thinks a Reason may be, because of the Crowing of the Cock in the Gospel, when Saint Peter denied Christ." To this Opinion, Mr. Prior, in his Poem, intitled, *De la Fontain's Hans Carvel* imitated, alludes.

*All's well—But prithee honest Hans,
Says Satan, leave your Complaisance.
The Truth is this, I cannot stay
Flaring in Sun-shine all the Day:
For entre nous, we belisth Sprites
Love more the Fresca of the Nights;
And oftner our Receipts convey,
In Dreams, than any other Way.*

See *Turkish Spy*, vol. 6. book. 2. letter 14.

(See the vulgar Notion of Spirits appearing only in the Night, banter'd, *Shakespeare's Julius Cæsar*, act 4. vol. 6. p. 193. *Midsummer Night's Dream*, act 3. vol. 121. act 4. p. 128, 129, *Spellsheet*, N^o 110.)

† 1564. Like *Gresham Carts*, with *Legs* for *Wheels*.] Mr. Ward, the learned Professor of Rhetoric in *Gresham College*, communicated the following Note by the worthy Dr. Ducarel.

“ *March,*

- 1565 But Fear that soonest cures those Sores,
 In Danger of Relapse, to worse,
 Came in t' assist him with it's Aid,
 And up his sinking Vessel weigh'd.
 No sooner was he fit to trudge,
 1570 But both made ready to dislodge :
 The Spirit hors'd him like a Sack,
 Upon the *Vehicle*, his Back ;
 And bore him headlong into th' Hall,
 With some few Rubs against the Wall.
 1575 Where finding out the Postern lock'd,
 And th' *Avenues* as strongly block'd,
 H' attack'd the Window, storm'd the Glass,
 And in a Moment gain'd the Pass ;
 Thro' which he dragg'd the worsted Soldier's
 1580 Fore-quarters out by th' Head and Shoulders ;
 And cautiously began to scout,
 To find their Fellow-cattle out.
 Nor was it half a Minute's Quest,
 E're he retriev'd the Champion's Beast,
 1585 Ty'd to a Pale, instead of Rack,
 But ne'er a Saddle on his Back,

" *March 4th, 1662—3.*—A Scheme of a Cart with Legs that
 " moved instead of Wheels, was brought before the Royal So-
 " ciety, and referred to the Consideration of Mr. *Hooke*, who
 " made a Report of it at their next Meeting ; and upon the
 " 18th of the same Month, that Report, with some Alterations,
 " was order'd to be sent to the Author of that Invention Mr.
 " *Potter* : — And Mr. *Hooke* was order'd, to draw up a full De-
 " scription of this Cart ; which together with the Scheme, and
 " the Animadversions upon it, were to be entred in their Books."
 The first *Philosophical Transaction* bears Date *March 6, 1664—5.*

†. 1575. Alter'd to, *Tb' outer Postern*, 1710. edit.

†. 1586. *But ne'er a Saddle on his Back.*] Those Lines in
Church-yard's Chips, p. 74. might be apply'd to our *Heroes* under
 these Circumstances.

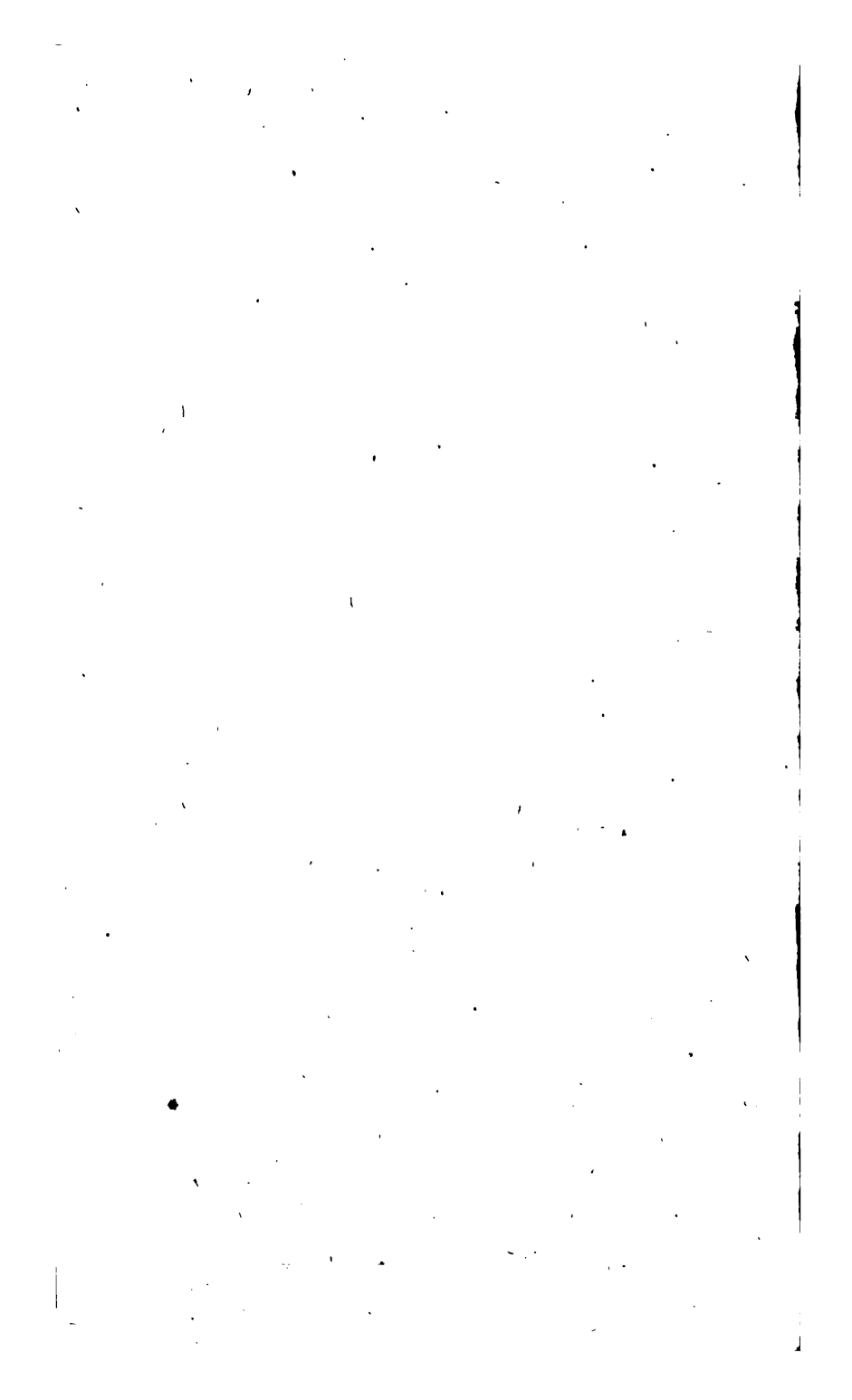
PART III. CANTO I. 205

Nor Pistols at the Saddle Bow,
 Convey'd away the Lord knows how.
 He thought it was no time to stay,
 1590 And let the Night too steal away ;
 But in a trice advanc'd the Knight
 Upon the *Bare Ridge*, bolt upright.
 And groping out for *Ralpho's* Jade,
 He found the Saddle too was stray'd :
 1595 And in the Place a Lump of Soap,
 On which he speedily leap'd up ;
 And turning to the Gate the Rein,
 He kick'd and cudgell'd on amain,
 While *Hudibras*, with equal Haft,
 1600 On both Sides, laid about as fast,
 And spurr'd as *Jockies* use, to break,
 Or *Padders* to secure, a Neck.
 Where let us leave 'em for a Time,
 And to their *Churches* turn our *Rhyme* ;
 1605 To hold forth their declining State,
 Which now come near an even Rate.

*Then could I call nea Oestler Knave,
 Nor face him down my Gear was gone,
 And pickt away by Hangers on ;
 That follow Geasts to ev'ry Inn,
 By Shift some Pair of Boets to win ;
 Such Filchers have so great a Lack,
 They steal the Saddle from the Back,
 But I that brought a Saddle out,
 Might ride now like a gentil Lout :
 There was no Thief to brew'd my Shame,
 But plain poor Tom, to bear the Blame.*

Sancho Pancho's Adventure was more humorous, who had his
 Ass stolen from under him when asleep, the Thief clapping four
 Stakes under the four Corners of his *Pack-Saddle*.

(*Don Quixote*, part 2. vol. 3. chap. 4. p. 35.)



H U D I B R A S.

THE ARGUMENT of THE SECOND CANTO.

*The Saints engage in fierce Contests,
About their Carnal Interests ;
To share their Sacrilegious Preys,
According to their Rates of Grace ;
Their various Frenzies to reform,
When Cromwel left them in a Storm :
Till in th' Effuge of RUMPS, the Rabble
Burns all their Grandees of the Cabal.*

C A N T O II.

THE Learned write, *An Insect Breeze*
Is but a mungrel Prince of Bees,

This Canto is entirely independent of the Adventures of *Hudibras* and *Ralpho*: Neither of our Heroes make their Appearance: Other Characters are introduc'd, and a new Vein of Satyr is exhibited. The Poet steps out of his Road, and skips from the Time wherein these Adventures happened, to *Cromwell's* Death; and from thence to the Dissolution of the *Rump Parliament*. This Conduct is allowable in a *Satyr*ist, whose Privilege it is to ramble wherever he pleases, and to stigmatize Vice, Faction, and Rebellion, where, and whenever he meets with them. He is not ty'd down to the Observance of Unity of Action, Time, or Place; though he has hitherto had a Regard to such Decorums: But now, and here only he claims the Privilege of a *Satyr*ist, and deviates from Order, Time, and Uniformity; and deserts his Principal Actors: He purposely sends them out of the Way that we may attend to a lively Representation of the Principles and Politics of *Presbyterians*, *Independents*, and *Republicans*, upon the Dawning of the Restoration. He sets before us a full View of the Treachery and Underminings of each Faction: and sure it is with Pleasure we see the Fears and Commotions they were in upon the happy Declension of their tyrannical Power and Government.

That falls before a Storm, on Cows,
 And stings the Founders of his House ;
 5 From whose Corrupted Fleſh, that Breed
 Of Vermine, did at firſt proceed.

vernment. All theſe Occurrences are fully and faithfully related in this Canto ; and the ſeveral Facts are warranted by Hiſtory. (Mr. B.)

ſ. 1, 2. *The Learned write, an Inſect Breeze—Is but a Mangrel Prince of Bees, &c.]* * “ An Inſect Breeze ; Breezes often bring “ along with them great Quantities of Inſects, which ſome are of “ Opinion are generated from viſcous Exhalations in the Air ; “ but our Author makes them proceed from a Cow’s Dung. “ and afterwards become a Plague to that whence it receiv’d “ it’s Original.” He alludes probably to the Method of repairing the Bee Kind, mention’d by *Virgil, Georgic. 4. 283, &c.*

*Tempus & Arcadii memoranda inventa magiftri
 Pandere*—————

Thus tranſlated by Mr. Dryden.

*’Tis Time to touch the Precepts of an Art,
 Th’ Arcadian Maſter did of old impart :
 And how he ſtock’d his empty Hives again,
 Renew’d with putrid Gore of Oxen ſlain.—————
 Firſt in a Place by Nature cloſe, they build
 A narrow Flooring, gutter’d, wall’d and til’d.
 In this four Windows are contriv’d, that ſtrike
 To the four Winds oppos’d, their Beams oblique.
 A Steer of two Years old they take, whoſe Head
 Now firſt with burniſh’d Horns begins to ſpread :
 They ſtop his Noſtrils, while he ſtrives in vain,
 To breath free Air, and ſtruggles with his Pain.
 Knock’d down he dies, his Bowels bruiz’d within,
 Betray no Wound on his unbroken Skin :
 Extended thus on his obſcene abode,
 They leave the Beaſt ; but firſt ſweet Flow’rs are ſtrow’d
 Beneath his Body, broken Boughs and Thyme,
 And pleaſing Caſia juſt renew’d in prime.
 This muſt be done, e’er Spring makes equal Day,
 When weſtern Winds on curling Waters play :
 E’er painted Meads produce their flow’ry Crops,
 Or Swallows twitter on the Chimney Tops.
 The tainted Blood in this cloſe Priſon pent,
 Begins to boil, and through the Bones ferment.
 Then, wondrous to behold, new Creatures riſe,
 A moving Maſs at firſt, and ſhort of Thighs ;*

Till

So, e're the Storm of War broke out,
Religion spawn'd a various Rout,
Of petulant Capricious Sects,
10 The Maggots of corrupted Texts,

*Till shooting out with Legs, and imp'd with Wings,
The Grubs proceed to Bees, with pointed Stings;
And more and more affecting Air to try
Their tender Pinions, and begin to fly:
At length like Summer Storms from spreading Clouds,
They burst at once, and pour impetuous Floods;
Or Flights of Arrows from the Partisan Bows,
When from afar they gaul embattl'd Foes;
With such a Tempest through the Skies they steer,
And such a Form the winged Squadron bear..*

See an Account of Blasts, Lord Bacon's *Natural History*, cent.
7. sect. 696. p. 143. Dr. Baynard's *History of Cold Baths*,
part 2. p. 143. Morton's *History of Northamptonshire*, p. 331.
*Bradley's Account of Blights from Insects. New improvement of
Planting and Gardening*, part 3. chap. 5. p. 210, &c.

§. 8. *Religion spawn'd a various Rout.*] The Author of *A Tale
of a Tub*, (p. 201.) probably alludes to this; where speaking of
Jack, he observes, "That he was a person of great Design and
"Improvement in Devotion; having introduc'd a new Deity,
"who has since met with a vast Number of Worshippers, by
"some call'd *Babel*, by some *Chaos*, who had an ancient Tem-
"ple of Gothic Structure upon *Salisbury Plain*." See an Ac-
count of the great Variety of *Sects* during those Times. *Tatler*,
N^o 256.

*Take—and his Club, and Smec and his Tub,
Or any Sect old or new;
The Devil's in the Pack, if Choice you can lack,
We are fourscore Religions strong.*

(The Rebellion. *Collection of Loyal Songs*, reprinted, 1731, vol.
1. N^o 67. p. 176.)

§. 10. *The Maggots of corrupted Texts.*] The *Independents* were
literally so, having corrupted that Text, *Acts* vi. 3. to give the
People a Right to chuse their own Pastors. *Wherefore, Brethren,
look ye out from among you, seven Men of honest Report, full of the
Holy Ghost, whom ye* (instead of *we*, ὅς καὶ ἀσκήσωμεν) *may appoint
over this Business.* Mr. *Field* has this Forgery in several of his
Editions of the Bible; and among the rest in his beautiful Folio
Edition of 1659—60; and Octavo Edition, 1661. And I have
been informed, that he was the first Printer of this Forgery, and
had 1500*l.* for it. (See Mr. *Wotton's Visitation Sermon at New-
port Pagnel, Bucks*, September 7, 1706. p. 7.)

That first run all Religion down,
 And after ev'ry Swarm its own.
 For as the *Persian Magi* once,
 Upon their *Mothers* got their *Sons*,
 15 That were incapable t' enjoy
 That Empire any other Way :
 So *Presbyter* begot the other
 Upon the *Good old Cause*, his Mother,

*They a bold Power o'er sacred Scripture take,
 Blot out some Clauses, and some new ones make.*

(Mr. Cowley's *Puritan and Papist*, p. 3.)

And they are described by Mr. Dryden (*Religio Laici*, 4th edit. 1701, p. 76.) in the following Lines.

*Study and Pains were now no more their Care,
 Texts were explain'd by Fasting and by Prayer;
 This was the Fruit the private Spirit brought:
 Occasion'd by great Zeal, and little Thought:
 While Crowds unlearn'd, with rude Devotion warm,
 About the sacred Vlands buzz and swarm:
 The Fly-blown Text creates a crawling Brood,
 And turns to Maggots, what was meant for Food.
 A thousand daily Sects rise up and die,
 A thousand more the perisht Race supply;
 So all the Use we make of Heaven's discover'd Will,
 Is not to have it, or to use it ill.
 The Danger's much the same on several Shelves,
 If others wreck us, or we wreck our selves.*

¶ 13. For as the *Persian*, [&c.] * The *Magi* were Priests and Philosophers among the *Persians*, entrusted with the Government both Civil and Ecclesiastick, much addicted to the Observation of the Stars. *Zoroaster* is reported to be their first Author. They had this Custom amongst them to preserve and continue their Families, by incestuous Copulation with their own Mothers. Some are of Opinion, that the three wise Men that came out of the *East* to worship our Saviour, were some of these."

¶ 17, 18. So *Presbyter* begot the other, — Upon the *Good Old Cause*, his Mother.] The Author of the *Dialogue between Mr. Gutchry and Mr. Giffan*, 1661, p. 21. sets forth their Relation in the following Manner.

Giff. " They say, they are of nearer Relation to you,

" Your younger Brothers, and the wiser too."

Gu. " I confess, they did follow our Pattern a long time, but

" it was with a Design to spoil our Copy, and they supplanted

" us by the same Artifice we used, a greater seeming Antiquity of
 " Life and Conversation."

" The

- Then bore them like the Devil's Dam,
 20 Whose *Son* and *Husband* are the same.
 And yet no nat'ral Tie of Blood,
 Nor Int'rest for the common Good,
 Cou'd, when their Profits interfer'd,
 Get Quarter for each other's Beard.
 25 For when they thriv'd they never fadg'd,
 But only by the Ears engag'd:
 Like Dogs that snarl about a Bone,
 And play together when they've none.
 As by their truest Characters,
 30 Their constant Actions, plainly appears.

The *Presbyterians* and *Independents* were as near of Kin in a spiritual Sense, as *Archer* (who pretended to be an *Irishman*) and *Foigard*, an *Irish Popish Priest*, were in a natural one.

Archer. "Upon my Soulvation Dere—ish Joy—But my *Cusbin* *Mackbane*, will you not put a Remembrance upon me? *Foigard*, *Mackbane*! By *Saint Patrick*, That ish my Name shure enough (aside.) The Devil hang you Joy.—By fat Acquaintance are you my Cussen? *Archer*, O, de Devil hang your self, Joy, you know we were little Boys togeder upoh the School; and your Foster Moder's Son was married upoh my Nurse's Chiffer, Joy, and so we are *Irish Cussens*." (*Farruhar's Beaux Stratagem*, act 4. p. 65.)

§. 24. *Get Quarter for each other's Beard.*] The *Presbyterians* when uppermost were very unwilling to grant a Toleration to the *Independents*, and other *Se&arives*, as is observ'd in the Preface Mr. *Calamy*, upon Demand, what they would do with *Anabaptists*, *Antinomians*, &c. said, "They would not meddle with their Consciences, but with their Bodies and Estates." (*Arraignment of Persecution*, p. 16.) For further Proof, I beg Leave to refer the Reader to Sir *Roger L'Estrange's Dissenters Sayings*, *First and Second Parts*, under the Article *Toleration*. And to a Tract intitled, *A Century of eminent Presbyterian Preachers*, published 1723, p. 66. &c. Simpler Cobler of *Azawam in America*, &c. p. 9.

§. 26, 27, 28. *But only by the Ears engag'd:—Like Dogs that snarl about a Bone,—And play together when they've none.*] The *Jews* tell of two *Dogs* that were very fierce the one against the other; one of them is assaulted by a *Wolf*, and thereupon the other *Dog* resolves to help him against the *Wolf* that made the Assault. (*Adagia Hebraica*, Ray's *Proverbs*, 2^d edit. p. 406. *L'Estrange's Fables*, part 2. fab. 16.)

- Rebellion now began, for lack
 Of Zeal and Plunder, to grow slack ;
 The Cause and Covenant to lessen,
 And Providence to be out of Season :
- 35 For now there was no more to purchase
 O' th' King's Revenue, and the Church's,
 But all divided, shar'd and gone,
 That us'd to urge the Brethren on.
 Which forc'd the stubborn'ft, for the Cause,
- 40 To cross the Cudgels to the Laws,
 That what by breaking them th' had gain'd,
 By their Support might be maintain'd ;
 Like Thieves, that in a *Hemp-plot* lie,
 Secur'd against the *Hue-and-Cry*,
- 45 For *Presbyter* and *Independant*
 Were now turn'd *Plaintiff* and *Defendant*.

¶ 35, 36. For now there was no more to purchase—O' th' King's Revenue, and the Church's.] An Ordinance was pass'd 1649 for removing Obstructions in the Sale of the King's, Queen's, and Princes Lands, and several Manours and Lands were appointed the Soldiers for their Arrears, whose Debentures were now stated by a Committee of the Army; the common Soldiers purchasing in the Manner of a Corporation by Regiments. The Frequency of these Debentures (which the old Officers and Reformadoes sold at half a Crown in the Pound) drew in several Citizens to bargain with the Trustees, named in the Ordinance for the Sale of such Lands and Hereditaments. (See *Heatb's Chronicle*, p. 256. And the Ordinance, *Scobel's Collections*, part 2. chap. 42. p. 51.) And for removing Obstructions in the Sale of the Lands of *Bishops, Deans, and Chapters*, id. ib. chap. 35. p. 44. There had been nineteen Ordinances to the same Purpose, in the Years 1646, 1647, 1648. See the Table annex'd to the Ordinance, 20th of November 1648. And yet notwithstanding *White-Hall* and *Somerfet-House* were not disposed of May 16, 1659: For at that Time it was resolv'd by the Council of State, that these, with their Appurtenances, should be expos'd to Sale, for paying the great Arrears due to the Army. (*Mercurius Politicus*, N^o 567. p. 448.) And *Wednesday* the sixth of July 1659, they order'd the Sale of *Hampton-Court*, with the Meadows, Parks, and Deer. (ib. N^o 577. P. 576.)

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Laid out their Apostolic Functions,
 On carnal *Orders* and *Injunctions* ;
 And all their precious Gifts and Graces
 50 On *Outlawries* and *Scire facias* ;
 At *Michael's* Term had many a Trial,
 Worse than the *Dragon* and *St. Michael*,
 Where thousands fell, in Shape of Fees,
 Into the *bottomless Abyss*.
 55 For when, like Brethren, and like Friends,
 They came to share their Dividends,
 And ev'ry Partner to possess
 His Church and State Joint-Purchases,
 In which the ablest Saint, and best,
 60 Was nam'd in Trust by all the rest,
 To pay their Money ; and, instead
 Of ev'ry Brother, pass the Deed ;
 He strait converted all his Gifts
 To pious Frauds, and holy Shifts ;
 65 And settled all the other Shares
 Upon his *outward Man* and's *Heirs* :
 Held all they claim'd as forfeit Lands,
 Deliver'd up into his Hands,
 And pass'd upon his Conscience,
 70 By *Pre-intail* of *Providence* ;
 Impeach'd the rest for *Reprobates*,
 That had no Titles to Estates,
 But by their spiritual Attaints
 Degraded from the Right of *Saints*.
 75 This b'ing reveal'd, they now begun
 With Law and Conscience to fall on :
 And laid about as hot and brain-sick
 As th' *Utter Barrister* of *Swanwick* ;

* 51. At *Michael's Term*, &c.] * *St. Michael*, an Archangel,
 mentioned in *St. Jude's Epistles*, *verse* 9.

- Engag'd with Money-bags, as bold
 80 As Men with Sand-bags did of old ;
 That brought the Lawyers in more Fees
 Than all unsanctify'd Trustees :
 Till he who had no more to show
 I' th' Case, receiv'd the Overthrow ;
 85 Or both Sides having had the worst,
 They parted as they met at first.
 Poor Presbyter was now reduc'd,
 Secluded, and cashier'd, and chous'd !

†. 77, 78. *And laid about as hot and Brain-sick—As th' Utter Barrister of Swanwick.*] * *William Prynn* of *Lincoln's-Inn*, Esq; born at *Swanwick*, who stiled himself *Utter Barrister*, a very warm Person, and voluminous Writer; and after the Restoration Keeper of the *Records in the Tower*. See *W. Prynn Wood's Athenæ Oxon.* vol. 2. col. 311. edit. 1692. And the Meaning of *Utter Barrister*, *Manley's Interpreter*. *Jacob's Law-Dictionary*, and *Chambers's Cyclopædia*.

†. 80. *As Men with Sand-bags did of old.*] When the Combat was demanded in a legal Way by Knights and Gentlemen, it was fought with Sword and Lance; and when by Yeomen, with Sand-bags fasten'd to the End of a Trunkcheon. (Mr. W.) To this Custom *Ben Johnson* alludes, (in his *Underwood*, in the King's Entertainment, 1633. vol. 1. p. 276.)

Go, Captain Stub, lead on, and show
 What House you come on, by the Blow
 You give Sir Quintin, and the Cuff
 You scape o' th' Sand-bag's Counter buff.

See the Combat between *Horner* and *Peter Thump*, with *Mr. Warburton's* Note. *Shakespeare's Second Part of King Henry the Sixth*, act 2. vol. 4. p. 233. And the Proposal of the *Squire of the Wood* to *Sancho Pancha*, to fight with a Couple of Linnen Bags, with half a Dozen smooth Stones in each Bag. *Don Quixote*, vol. 3. chap. 14. p. 128.

†. 87. *Poor Presbyter was now reduc'd.*] The *Independents* and other *Seſſaries* spawn'd from them, being supported by *Oliver Cromwell*, and the Army, soon deprived the *Presbyterians* of all the Power the Lords and Commons had begun to give them. This is alluded to †. 141, &c.

Mr. Fry, a Member of Parliament, (see his Tract, intitled, *The Accuser blamed*, &c. 1648. p. 12.) says, "That rigid Sir *John* " *Presbyter* was desperately sick.—and that he would as soon put " a Sword in the Hands of a Mad-man, as into the Hands of a " *High-flying Presbyterian*." And

Turn'd out, and excommunicate
 90 From all Affairs of Church and State,
 Reform'd t' a Reformado Saint,
 And glad to turn Itinerant,
 To stroll and teach from Town to Town,
 And those he had taught up, teach down,

And in the *last Will and Testament of Sir John Presbyter*,
 printed in the Year of Jubilee 1647. p. 7.) are the following Lines:

*Here lies Jack Presbyter, void of all Pity,
 Who ruin'd the Country, and fooled the City;
 He turn'd preaching to prating, and telling of Lies,
 Caus'd Fairs and Dissensions in all Families;
 He invented new Oaths, Rebellion to raise,
 Deceiving the Commons, whilst on them he preys;
 He made a new Creed, despised the old;
 King, State, and Religion, by him bought and sold.
 He four Years consulted, and yet could not tell
 The Parliament, the Way, Christ went into Hell;
 Resolved therein he never would be
 Therefore in great Haste, he's gone thither to see,*

¶ 88. *Secluded.*] Alluding to the Seclusion of the Presbyterian
 Members from the House, in order to the King's Trial.

¶ 91. *Reform'd t' a Reformado Saint.*] See *Reformado*, *Baily's Dictionary*.

¶ 92. *And glad to turn Itinerant.*] "April 12, 1649, it was
 "referred to a Committee, to consider of a Way how to raise
 "Pensions, and Allowances out of Dean and Chapters Lands, to
 "maintain supernumerary Ministers, who should be authorized
 "to go up and down, compassing the Earth, and adaliterating
 "other Mens Pulpits and Congregations." (*History of Independency*, part 2. p. 156.)

Hugh Peters (in a Tract, intitled, *A Word to the Army, and two Words to the Kingdom*, 1647. p. 11. *Public Library*, Cambridge, 19. 7. 20.) advises, "That two or three *Itinerary*
 "*Preachers* may be sent by the State into every County: And a
 "Committee of godly Men, to send out Men of Honesty, Ho-
 "liness, and Parts to all Counties, recommended from their
 "Test." For a further Account of these *Itinerants*, see *Fa-
 vafor Powell. Wood's Athenæ Oxon.* 1st edit. part 2. col. 343,
 344, &c.

¶ 94. *And those he had taught up, teach down.*] The *Independents*
 urg'd the very same Doctrines against the *Presbyterians*,
 which the *Presbyterians* had before us'd against the *Bishops*, such
 as the *No Necessity of Ordination* by the Hands of the *Presbytery*:
 And that Church Government was committed to the Community of

- 95 And make those Uses serve agen,
 Against the new-enlighten'd Men;
 As fit, as when at first they were
 Reveal'd against the *Cavalier*;
 Damn *Anabaptist* and *Fanatic*,
 100 As pat as *Popish*, and *Prelatic*;
 And with as little Variation,
 To serve for any Sect i' th' Nation,
 The *Good Old Cause*, which some believe
 To be the *Dev'l* that tempted *Eve*
 105 With Knowledge, and does still invite
 The World to Mischief with *New Light*,
 Had Store of Money in her Purse,
 When he took her for *bett'r* or *worse*;
 But now was grown deform'd and poor,
 110 And fit to be turn'd out of Door.
 The *Independents* (whose first Station
 Was in the *Rear of Reformation*,

the Faithful. Which Doctrines, and others of the like Nature, the *Presbyterians* had preach'd up, in order to pull down the Bishops: But when the *Independents* used those Arguments against the Government they would have set up, they preach'd them down again. (Dr. B.)

§. 103. *The Good Old Cause*.] The *Covenant and Protestation*, for which they first pretended to take up Arms.

§. 111. *The Independents*.] See the best Account of that *Sect*, in the *History of Independency*, by Clement Walker, Esq; a zealous *Presbyterian*, and *secluded Member*. The first Part of his Book was publish'd in the Year 1648. The second Part, intitled, *Anarchie Anglicana* 1649. By *Theodorus Verax*. Mr. Walker being discover'd to be the Author by *Cromwell*, was committed Prisoner to the Tower of London the 13th of November, 1649, where he wrote the third Part, intitled, *The High Court of Justice, or Cromwell's Bloody Slaughter-House*, publish'd in the Year 1651. After the Restoration, a fourth Part was added, by T. M. Esq; and all four publish'd together in a thick Quarto, 1660-1. And *Bastwick's Routing of the Independent Army*, 4^{to}.

§. 112, 115, 116. *Was in the Rear of Reformation*, — And in the Saddle of one Steed — The *Saracen* and *Christian* rid.] See an Account of the Rise of the *Independents* in the Year 1643, where

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A Mungrel Kind of Church-Dragoons,
That serv'd for Horse and Foot at once ;

115 And in the Saddle of one Steed
The *Saracen* and *Christian* rid :
Were free of ev'ry spiritual Order,
To *preach*, and *fight*, and *pray*, and *murther* :)

Independency is compared to *Mahometism*. *Echard's History of England*, vol. 2. p. 435.

Mr. *Walker* (*History of Independency*, part 1. p. 27.) says,
" The *Independents* are a Composition of *Jew*, *Christian*, and
" *Turk*."

§. 117. *Were free of ev'ry spiritual Order.*] The *Romish Orders* here alluded to, are the *Jesuites*, the *Knights of Malta*, the *Fathers of the Oratory*, and the *Dominicans*, who are at the Head of the *Inquisition*. (Mr. *W*.)

It was so in Mr. *Butler's* Time; but Mr. *Baker* observes, (*History of the Inquisition*, chap. 7. p. 48.) " That this Office
" is not as formerly committed to the *Predicants*, or *Dominican*
" *Friars* : They began to employ in it the secular Clergy, who
" were skilful in the Decrees and Laws; till at last the whole
" Power gradually devolved on them : So that now the *Dominican*
" *Friars* have no Part in it, though the *Inquisitors* oftentimes
" use their Assistance in judging of Propositions; and they are
" employ'd as Counsellors in the Holy Office."

§. 118. *To preach, and fight, &c.*] The Officers and Soldiers among the *Independents* got into Pulpits, and preach'd, and pray'd, as well as fought : *Oliver Cromwell* was famed for a Preacher, and has a Sermon in Print, intitled, *Cromwell's Learned, Devout, and Conscientious Exercise, held at Sir Peter Temple's in Lincoln's-Inn Fields, upon Romans xiii. 1. [penes me]* in which are the following *Flowers of Rhetoric* : " Dearly beloved Brethren and
" Sisters, it is true this Text is a malignant one; the wicked and
" ungodly have abused it very much; but, Thanks be to God,
" it was to their own Ruin. p. 1.

" But now that I spoke of Kings, the Question is, whether
" by the *higher Powers*, are meant Kings or Commoners? Truly
" beloved, it is a very great Question among those that are
" learned : For may not every one, that can read, observe, that
" *Paul* speaks in the plural Number, *higher Powers* : Now, had
" he meant Subjection to a King, he would have said, *Let every*
" *Soul be Subject to the higher Power*. If he had meant one Man;
" but by this you see he meant more than one : He bids us *be*
" *subject to the higher Powers, that is, the Council of State, the*
" *House of Commons, and the Army*." *ibid.* p. 3.

When in the humble Petition there was inserted, an Article against

- No sooner got the Start to lurch
 120 Both Disciplines, of *War* and *Church*,
 And Providence enough to run
 The chief Commanders of 'em down,
 But carry'd on the War against
 The common Enemy o' th' Saints,
 125 And in a While prevail'd so far,
 To win of them the Game of War,
 And be at Liberty once more
 T' attack themselves as th' had before,
 For now there was no Foe in Arms;
 130 T' unite their Factions with Alarms,
 But all reduc'd and overcome,
 Except their worst, *themselves at Home* :

gainst publick Preachers, being Members of Parliament. *Oliver Cromwell* excepted against it expressly, "Because he (he said) was "one, and diverse Officers of the Army, by whom much Good "had been done—and therefore desired they would explain their "Article." (*Heath's Chronicle*, p. 408.)

Ibid. And pray, and murder.] Sir Roger L'Estrange observes, (Reflection upon Poggias's Fable, of the Husband, Wife, and ghostly Father, part 1. fab. 357.) upon the pretended Saints of those Times, "That they did not set one Step in the whole Tract "of this Iniquity, without seeking the Lord first, and going up to "inquire of the Lord, according to the Cant of those Days; which "was no other than to make God the Author of Sin: and to "impute the blackest Practices of Hell, to the Inspiration of the "Holy Ghost."

'Twas with this Pretext of seeking the Lord in Prayer, that Cromwell, Ireton, Harrison, and others of the Regicides, cajoled General Fairfax, who was determined to rescue the King from Execution, giving Orders to have it speedily done: And when they had Notice that it was over, they persuaded the General, that this was a full Return of Prayer; and God having so manifested his Pleasure, they ought to acquiesce in it. (*Perinchie's Life of King Charles*, prefixt to his Works, p. 91.)

So the late Saints of blessed Memory,

Cut Throats; in godly pure Sincerity,

So they with lifted Hands, and Eyes devout,

Said Grace, and carv'd a slaughter'd Monarch out.

(*Oldham's Second Satyre upon the Jesuites*, p. 26. edit. 1703.)

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- Wh' had compass'd all they pray'd, and swore,
 And fought, and preach'd, and plunder'd for,
 135 Subdu'd the Nation, Church and State,
 And all Things but their *Laws and Hate*.
 But when they came to treat and transact,
 And share the Spoil of all th' had ransackt,
 To botch up what th' had torn and rent,
 140 *Religion and the Government*,
 They met no sooner, but prepar'd
 To pull down all the War had spar'd:
 Agreed in nothing, but t' *abolish*,
Subvert, extirpate, and demolish.
 145 For Knaves and Fools b'ing near of Kin,
 As *Dutch Boors* are t' a *Sooterkin*,
 Both Parties join'd to do their best,
 To damn the public Interest;
 And herded only in Consults,
 150 To put by one another's Bolts;
 T' out-cant the *Babylonian Labourers*,
 At all their Dialects of Jabberers,

†. 136. *And all Things but their Laws and Hate.*] i. e. The Laws of the Land, and the Hatred of the People.

†. 146. *As Dutch Boors are t' a Sooterkin.*] * It is reported of the Dutch Women, that making so great Use of Stoves, and often putting them under their Petticoats, they engender a kind of ugly Monster, which is called a *Sooterkin*. See *Cleveland's Character of a London Diurnal*, Works 1677. p. 103.

†. 151, 152. *T' out-cant the Babylonian Labourers,—At all their Dialects of Jabberers.*] *Dubartas* thus describes the Confusion at Babel: (*Divine Weeks and Works*, p. 418.)

*This said, as soon confusedly did bound
 Through all the Work, I wote not what strange Sound,
 A jangling Noise not much unlike the Rumours
 Of Bacchus Sivaïnes, amidst their drunken Humours:
 Some speak betwix their Teeth, some in the Nose,
 Some in the Throat their Words do ill dispose;
 Some bawl, some bellow, some do strut and strain,
 Each bath his Gibberish, and all strive in vain.*

And tug at both Ends of the Saw,
To tear down Government and Law.

- 155 For as two Cheats, that play one Game,
Are both defeated of their Aim;
So those who play a *Game of State*,
And only *Cavil* in Debate,
Although there's nothing lost nor won,
160 The public Bus'ness is undone,
Which still the longer 'tis in doing,
Becomes the surer Way to Ruine.

- This, when the *Royalists* perceiv'd,
(Who to their Faith as firmly cleav'd,
165 And own'd the Right they had paid down
So dearly for, *The Church and Crown*,)
Th' united constanter, and sided
The more, the more their Foes divided,
For though out-number'd, overthrown,
170 And by the Fate of War run down;
Their Duty never was defeated,
Nor from their Oaths and Faith retreated;
*For Loyalty is still the same
Whether it win or lose the Game;*
175 *True as the Dial to the Sun,*
Although it be not shin'd upon.

*To find again their known beloved Tongue,
That with their Milk they suckt in Cradle young.*

¶ 163. *This, when the Royalists perceiv'd.*] What a lasting Monument of Fame has our Poet rais'd to the *Royalists*! What merited Praises does he bestow on their unshaken Faith and Loyalty! How happily does he applaud their Constancy and Sufferings! If any thing can be a Compensation to those of that Party, who met with unworthy Disregard and Neglect after the Restoration, it must be this *never-dying Eulogy*: *Butler*, alas! was one of that unfortunate Number. (Mr. B.)

¶ 175. *True as the Dial to the Sun, &c.*] The Writer of the Preface, to *The wicked Plots, of the pretended Saints, &c.* compares Mr. *Fenlis*, the Author, to *Little Loyal John*, in the Epitaph;
For

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But when these Brethren in Evil,
 Their *Adversaries*, and the *Devil*,
 Began once more, to shew them Play,
 180 And hopes, at least, to have a Day ;
 They rally'd in Parades of Woods,
 And unfrequented Solitudes :
 Conven'd at Midnight in Out-houses,
 T' appoint *New-Rising Rendezvous*es,
 185 And with a Pertinacy unmatched,
 For new Recruits of Danger watch'd.
 No sooner was one Blow diverted,
 But up another Party started,
 And, as if Nature too in Hast,
 190 To furnish out Supplies as fast,
 Before her Time had turn'd Destruction,
 T' a new and numerous Production ;
 No sooner those were overcome,
 But up rose others in their Room,
 195 That, like the *Christian* Faith, increast
 The more, the more they were suppress'd :
 Whom neither *Chains*, nor *Transportation*,
Proscription, *Sale*, or *Confiscation*,
 Nor all the desperate Events
 200 Of former try'd Experiments,
 Nor Wounds, cou'd terrify, nor Mangling,
 To leave off *Loyalty* and *Dangling*,

For the King, Church, and Blood Royal,
He went as true as any Sun-Dial.

* 197. *Whom neither Chains, nor Transportation, &c.*] All the Methods here mentioned were made Use of, to dispirit the Cavaliers ; but to no Purpose.

† 201, 202. *Nor Wounds, cou'd terrify, nor Mangling, — To leave off Loyalty and Dangling.*] The brave Spirit of Loyalty was not to be suppress'd by the most barbarous and inhuman Usage. There are several remarkable Instances upon Record : as that of the gallant Marquis of *Montrose*. (See *Impartial Examination of*
Mr.

Nor Death (with all his Bones) affright
 From vent'ring to maintain the Right,
 205 From staking Life and Fortune down
 'Gainst all together, for the Crown :
 But kept the Title of their Cause
 From *Forfeiture*, like Claims in Laws :

Mr. Neal's 4th vol. of the *History of the Puritans*, p. 67; &c.) The loyal Mr. Gerard, and Mr. Vowel, in 1654. (Echard's *History of England*, vol. 2. p. 761.) Of Mr. Penruddock, Grove, and others who suffered for their Loyalty at Exeter 1654-5. (Echard, vol. 2. p. 774.) Of Captain Reynolds, who had been of the King's Party, and when he was going to be turn'd off the Ladder, cry'd, *God Bless King Charles, Vive le Roy.* (Whitelock's *Memorials*, 2^d edit. p. 435.) Of Dalgelly, one of Montrose's Party, who being sentenced to be beheaded, and being brought to the Scaffold, ran and kiss'd it : And without any Speech or Ceremony laid down his Head upon the Block, and was beheaded. (Whitelock, *ibid.* p. 459.) Of the brave Sir Robert Spotswood. (Bishop Wilbart's *History of Montrose*, p. 173.) Of Mr. Courtney and Mr. Portman who were committed to the Tower the Beginning of February 1657, for dispersing among the Soldiers what were then called *seditions Books and Pamphlets.* *Mercurius Politicus*, N^o 402. p. 302. Of Sir Henry Slingsby and Dr. Hewet. *Mercurius Politicus*, N^o 419. p. 583, &c. Echard's *History of England*, vol. 2. p. 818.

Nor ought the Loyalty of the six Counties of North Wales to be pass'd over in Silence; who never address'd or petitioned during the *Usurpation.* *Mercurius Publicus*, N^o 24. p. 369. Nor the common Soldier mentioned in the *Oxford Diurnal*, first Week, p. 6. *Impartial Examination of Mr. Neal's 3^d vol. of the History of the Puritans*, p. 203. See more in the Story of the impertinent Sheriff. *L'Estrange's Fables*, part 2. fab. 265. Mr. Butler, or Pryn, (see *Mala Affnaria.* *Butler's Remains*) speaking of the gallant Behaviour of the *Loyalists*, says, "Other Nations would have canoniz'd for Martyrs, and erected Statues after their Death, to the Memory of some of our *Compatriots*, whom ye have barbarously defaced and mangled, yet alive, for no other Motive but their undaunted Zeal."

§. 208. *From Forfeiture, like Claims in Laws.*] See *Continual Claims.* *Coke's Institutes*, first Part; lib. 3. sect. 414. fol. 250. 10th edition.

- And prov'd no prosp'rous Usurpation
 210 Can ever settle on the Nation:
 Until, in spight of Force and Treason,
 They put their Loy'ly in Possession,
 And by their Constancy and Faith,
 Destroy'd the mighty Men of *Gath*.
 215 Toss'd in a furious *Hurricane*,
 Did *Oliver* give up his *Reign*;
 And was believ'd, as well by Saints,
 As mortal Men and Miscreants,
 To founder in the *Stygian Ferry*:
 220 Until he was retriev'd by *Sterry*,

¶ 215, 216. *Toss'd in a furious Hurricane*, — *Did Oliver give up his Reign.*] * At *Oliver's* Death was a most furious Tempest, such as had not been known in the Memory of Man, or hardly ever recorded to have been in this Nation." See *Echard's History of England*, vol. 2. It is observed in a Tract, intitled, (*No Fool to the old Fool. L'Estrange's Apology*, p. 93.) "That [*Oliver*] "after a long Course of Treason, Murder, Sacrilege, Perjury, Rapine, &c. finish'd his accursed Life in Agony and Fury, and "without any Mark of true Repentance." See *Thurloe's Canting Letter*, occasion'd by his Death, to *Henry Cromwell. Thurloe's State Papers*, vol. 7. p. 372, &c. Though most of our Historians mention the Hurricane at his Death, yet few take Notice of the Storm in the Northern Counties, that Day the House of Peers order'd the digging up his Carcase with other Regicides. (See *Mercurius Publicus*, N^o 51. p. 816.) The Author of the *Parley between the Ghost of the late Protector, and the King of Sweden in Hell*, 1660. p. 19. merrily observes. "That he was even so turbulent and seditious there, that he was chain'd by Way of Punishment in the general pissing Place, next the Court-Door, with "a strict Charge, that no Body that made Water thereabouts; "should piss any where but against his Body."

¶ 219. *To founder in the Stygian Ferry.*]

Old Oliver's gone to the Dogs,

Oh! no, I do mistake.

He's gone in a Wherry

Over the Ferry

Is call'd the Stygian Lake.

But Cerberus, that great Porter,

Did read him such a Lecture,

That

Who in a false erroneous Dream
Mistook the *New Jerusalem*,
Prophanely for th' *Apocryphal*
False *Heaven* at the *End o' th' Hall*;

225 Whither it was decreed by Fate
His precious Reliques to translate.
So *Romulus* was seen before
B' as Orthodox a *Senator*;

*That made him to roar
When he was come on Shore
For being Lord Protector.*

Collection of Loyal Songs, reprinted 1731, N° 3. p. 6.

†. 220. *Until he was retriev'd by Sterry.*] The News of *Oliver's* Death being brought to those, who were met to pray for him, Mr. *Peter Sterry* stood up, and desired them not to be troubled; "For (said he) this is good News, because, if he was of Use to the People of God, when he was amongst us, he will be much more so now, being ascended into Heaven at the Right-Hand of *Jesus Christ*, there to intercede for us; and to be mindful of us upon all Occasions." (*Echard's History of England*, vol. 2. p. 825. *Ludlow's Memoirs*, vol. 2. p. 612. See a Tract, intitled, *No Fool to the old Fool*, publish'd with *L'Estrange's Apology*, p. 93. *Phoenix Britannicus*, p. 154.) Dr. *South* makes Mention of an *Independent Divine*, (*Sermons*, vol. 1. serm. 3. p. 102.) who, when *Oliver* was sick, of which Sickness he died, declared, "That God revealed to him, that he should recover, and live thirty years longer; for that God had raised him up for a Work, which could not be done in a less Time: But *Oliver's* Death being publish'd two Days after, the said Divine publickly in his Prayers expostulated with God the Defeat of his Prophecy in these Words: *Thou hast lied unto us; yea, Thou hast lied unto us.*

So familiar were those Wretches with God Almighty, that Dr. *Echard* observes of one of them, (see his *Observation upon the Answer to the Enquiry into the Grounds of the Contempt of the Clergy*, p. 106.) "That he pretended to have got such an Interest in Christ, and such an exact Knowledge of Affairs above, that he could tell the People, that he had just before received an Express from *Jesus*, upon such a Business, and that the Ink was scarce dry upon the Paper."

†. 224. *False Heaven*, &c.] * After the Restoration *Oliver's* Body was dug up, and his Head set up at the farther End of *Westminster-Hall*, near which Place there is an House of Entertainment, which is commonly known by the Name of *Heaven*."

From whose divine Illumination

230 He stole the Pagan Revelation.

Next him his Son and *Heir apparent*

Succeeded; though a *lame Vicegerent*;

†. 227. So Romulus, &c.] * A Roman Senator, whose Name was *Prœculus*, and much beloved by *Romulus*, made Oath before the *Senate*, that this Prince appeared to him after his Death, and predicted the future Grandeur of that *City*, promising to be Protector of it; and expressly charged him, that he should be adored there under the Name of *Quirinus*; and he had his Temple on Mount *Quirinal*.

†. 231, 232. Next him his Son and *Heir apparent*—Succeeded, though a *lame Vicegerent*.] * Oliver's eldest Son *Richard* was, by him before his Death, declared his Successor; and, by Order of the Privy Council, proclaimed *Lord Protector*, and received the Compliments of Congratulation and Condolence, at the same Time, from the *Lord Mayor* and *Court of Aldermen*; and Addresseees were presented to him from all Parts of the *Nation*, promising to stand by him with their Lives and Fortunes. He summoned a Parliament to meet at *Westminster*, which recognized him *Lord Protector*; yet notwithstanding, *Fleetwood*, *Desborow*, and their Partisans, managed Affairs so, that he was obliged to resign." Mr. *Butler* expresses himself to the same Purpose, in his Tale of the *Cobler* and *Vicar of Bray*. Remains.

What's worse, old Noll is marching off,

And Dick his Heir apparent,

Succeeds him in the Government,

A very lame Vicegerent:

He'll reign but little Time, poor Tool,

But sink beneath the State;

That will not fail to ride the Fool

'Bove common Horseman's Weight.

And another Poet speaks of him, and his Brother *Henry* in the following Manner.

But young Dick and Harry, not his Heirs, but his Brats,

As if they had less Wit and Grace than Gib-Cats,

Slunk from their Commands, like a Brace of drown'd Rats.

The Rump Carbonado'd. Loyal Songs, vol. 2. p. 122.

What Opinion the World had of him, we learn from Lord *Clarendon's* Account of his visit *incog.* to the Prince of *Conti*, at *Pezenas*, who received him civilly, as he did all Strangers; and particularly the *English*: and after a few Words, (not knowing who he was,) "The Prince began to discourse of the Affairs of *England*, and ask'd many Questions concerning the King, and whether all Men were quiet, and submitted obedient to him?"

- Who first laid by the *Parliament*,
 The only *Crutch* on which he leant ;
 235 And then sank underneath the *State*,
 That rode him above *Horseman's Weight*.
 And now the Saints began their *Reign*,
 For which th' had yearn'd so long in vain,
 And felt such *Bowel-Hankerings*,
 240 To see an *Empire all of Kings*,
 Deliver'd from th' *Egyptian Awe*
Of Justice, Government, and Law,

“ Which the other answer'd according to the Truth. Well, said the Prince, *Oliver*, though he was a *Traitor*, and a *Villain*, was a *brave Fellow*, had great Parts, great Courage, and was worthy to command. But for that *Richard*, that *Coxcomb*, *Coquin*, *Peltroun*, he was surely the basest Fellow alive ? what is become of that Fool ? How is it possible he could be such a Sot ?” He answered, “ That he was betray'd by those he most trusted, and had been most obliged to his Father : So being weary of his Visit, he quickly took his Leave, and next Morning left the Town, out of Fear that the Prince might know, that he was that very Fool and Coxcomb he had mentioned so kindly ; and two Days after the Prince did come to know who he was that he had treated so well.” (Lord Clarendon's *History of the Rebellion*, vol. 3. p. 519.)

†. 233, 234. *Who first laid by the Parliament,—The only Crutch on which he leant.*] See this in some Measure disprov'd, *Life of Secretary Thurloe*, prefix'd to his *Letters*, p. 17. See a Song intitled 2^d Part of *Knaves out of Doors*. *Collection of Loyal Songs*, reprinted 1731. vol. 2. N^o 17. p. 69. *Arfy Versy*, or the 2^d *Martyrdom of the Rump*, sect. 4. vol. 2. p. 92.

†. 237. *And now their Saints began their Reign, &c.*] A Sneer upon the *Committee of Safety* ; amongst whom was Sir *Henry Vane*, who (as Lord Clarendon observes, vol. 3. b. 16. p. 544.) “ was a perfect Enthusiast, and without Doubt did believe himself inspired ; which so far corrupted his Reason and Understanding ; that he did at the same Time believe, he was the Person deputed to reign over the Saints upon Earth for a Thousand Years.” See an Account of him, in *Baxter's Life* in Folio, p. 74. who mentions a *Señ*, call'd from him, *Vanists*.

†. 241, 242. *Deliver'd from the Egyptian Awe—Of Justice, Government, and Law.*] Dr. *James Young* observes (*Sidrophel Vapularis*, p. 13. from Mr. *Pryn's True and perfect Narrative*, &c. p. 60). That two Jesuitical Prognosticators, *Lilly* and *Culpeper*,
 “ were

And free t' erect what *spiritual Cantons*
Should be reveal'd, or *Gospel Hans-Towns*,
245 To edify upon the Ruins
Of *John of Leyden's old Out-goings* ;
Who for a Weather-cock hung up,
Upon their *Mother Church's Top* ;
Was made a Type, by Providence,
250 Of all their Revelations since ;

" were so confident, ann. 1652. of the total Subversion of the
" Law, and Gospel Ministry, that in their scurrilous Prognostica-
" tions, they predicted the Downfal of both ; and in 1654, they
" foretold, that the Law should be pulled down to the Ground,
" the great Charter, and all our Liberties destroy'd, as not suit-
" ing with *Englishmen* in these blessed Times : That the Crab-
" Tree of the Law should be pull'd up by the Roots, and grow
" no more, there being no Reason now we should be govern'd by
" them."

§. 244, ————— *Gospel Hans-Towns.*] The Germans bor-
dering on the Sea, being anciently infested by *Barbarians*, for
their better Defence, enter'd into a mutual League, and gave
themselves the Name of *Hans-Towns* ; either from the Sea, on
which they border'd, or from their Faith, which they had plighted
to one another with their own Hand ; (*Hansæ*) or from the
same Word, which in their Language signified a League, Society,
or Association. *Baily.*

§. 245, 246, 247, 248. To edify upon the Ruins—Of John of
Leyden's old Out-goings ; —who for a Weather-Cock hung up, —Upon
their Mother Church's Top] John Buckold, Becold, or Bokelson, an
Anabaptist Taylor (some say a Shoemaker, or Cobler) of Leyden,
mock King of *Munster*, was hung with two of his Rebel Affo-
ciates (all in iron Cages) upon the highest Tower of the City,
call'd *Saint Lambert's*. Vide *Johann. Sleidan. Comment. lib. 10.*
p. 207, 208. Francfurti. ad Menum, 1568. Chronic. Chronicor.
Ecclesiastic. lib. 2. p. 553. Mezeray's Hist. of France. part 2.
p. 598. Dupin's Eccles. Hist. of the 16th cent. p. 182. Abridgement
of Gerard Brandt's History of the Reformation of the Low Countries,
vol. 1. p. 43. Alexander Ross's View of all Religions, 6th edit.
p. 411. Misson's New Voyage to Italy, &c. vol. 1. p. 17.

Then John of Leyden, Noll, and all
Their goblin ghostly Train ;
Brave Rebel Saints, triumphant shall
Begin the second Reign.

(*Sir John Birkenhead review'd, p. 35.*)

- And now fulfill'd by his Successors,
 Who equally mistook their Measures :
 For when they came to shape the *Model*,
 Not one could fit another's Noddle ;
 255 But found their Light and Gifts more wide
 From Fadging, than th' Unsanctify'd ;
 While ev'ry individual Brother
 Strove Hand to Fist against another,
 And still the maddest, and most crack't,
 260 Were found the busiest to transact ;
 For though most Hands dispatch apace,
 And *make light Work* (the Proverb says ;)
 Yet many diff'rent Intellects
 Are found t' have contrary Effects ;
 265 And many Heads t' obstruct Intrigues,
 As slowest Insects have most Legs.
 Some were for setting up a King,
 But all the rest for no such thing,
 Unless King *Jesus* : Others tamper'd
 270 For *Fleetwood*, *Desborough*, and *Lambert* ;

†. 267, 268. *Some were for setting up a King,—But all the rest for no such Thing.*]

Some for a King, and some for none ;

And some have Hankerings

To mend the Commonwealth, and make

And make an Empire of all Kings.

Tale of the Cöbler, and Vicar of Bray. Butler's Remains, p. 153.)

Harry Martyn, in his Speech, in the Debate, *Whether a King, or no King ?* said, " That if they must have a King, they had " rather have had the last, than any Gentleman in *England* : He " found no Fault in his Person, but Office." (*Walker's History of Independency*, part 2. 150.)

†. 269. *Unless King Jesus, &c.*] Alluding to the *Fifth Monarchy Men*, who had form'd a Plot to dethrone *Cromwell*, and set up King *Jesus*. (*Echard's History of England*, vol. 2. p. 815.)

PART III. CANTO II. 229

Some for the *Rump*, and some more crafty,
For *Agitators*, and the *Safety* ;

Cæsar, not *Christ*, the ancient *Jews*
Paid *Tribute* of their *Treasure* ;
Our *Jews*, no *King*, but *Christ* will *chuse*,
And, rob, and cry down *Cæsar*.

(*Mercurius Pragmaticus*, N^o 6. May 9. 1648.)

But *Seven Years* of a *Thousand* 'tis
Our *Saints* must *Rulers* be ;
For they shall lose in *Years* of *Bliss*
Nine Hundred Ninety-three.

(*Mercurius Pragmaticus*, num. 8. See Sir *J. Birkenhead* review'd, p. 37.)

But *Overton* must with *Wonder* doth seize us,
By securing of *Hull* for no less than *Christ Jesus* ;
Hoping (as it by the *Story* appears)

To be there his *Lieutenant* for one *Thousand Years*.

(*Arfy Verfy*, St. 25. *Collection of Loyal Songs*, reprinted, 1731, vol. 2, N^o 20.)

The *Fifth Monarchy* of *Men* publish'd their *Tenets* before *Cromwell* arrived at his pitch of *Grandeur*, as appears from the two following *Traacts*. (*penes me*.)

The *sounding* of the last *Trumpet* ; or *several Visions* declaring, The *universal Overturning*, and *rooting up* of all *earthly Powers* in *England* : With many other *Things foretold*, which shall come to pass in this *Year 1650*. Lately shewed unto *George Forster*, who was commanded to print them. Printed in the *Year 1650*.

Sion's approaching Glory ; or the great and glorious *Day* of the *Lord King Jesus* his *Appearing* ; Before whom all the *Kings* of the *Nations* must fall, and never rise again ; accurately described, according to the *Prophets*, *Christ*, and his *Apostles*, in three and forty *Sections*.—By *James Frexe*, *Merchant London*, printed for *W. Larnar*—1652. In 1654, *John Spittlehouse* publish'd *A Vindication of the Fifth Monarchy Men*. In Answer to a *Speech* of *O. Cromwell's* in the painted *Chamber*, September 4, 1654. Mr. *Bridge's* in his *Dedication* prefix'd to a *Transgiuing Sermon* before the *Commons*, May 17, 1648. (see *Century of eminent Presbyterian Preachers*, p. 76.) exhorts them, " to do what in them " lies, to bring the blessed *King-Jesus* into his *Throne* of *Inheritance*." See a further Account of their Principles, from their printed Book intitled, *The Standard*. *Mercurius Politicus* num. 358. p. 7742, &c. *Ludlow's Memoirs*, vol. 2. p. 604. *Thurloe's State Papers*, vol. 6. p. 184 *Simple Cöbler* of *Agawam* in *America*, p. 19. *Alexander Ross's View of all Religions in the World*, p. 260, 261.

Some for the Gospel, and Massacres
Of Spiritual Affidavit-makers,

†. 269, 270. ———— Others tamper'd—For Fleetwood, Desborough, and Lambert.] Fleetwood was a Lieutenant General, he married Ireton's Widow, O. Cromwell's eldest Daughter, was made Lord-Lieutenant of Ireland by Cromwell. Major General of diverse Counties, one of Oliver's upper House: His Salary suppos'd to be 6600*l.* a Year. (Second Narrative of the late Parliament, so call'd, 168. p. 14. penes me.)

†. 270. ———— Desborough. ————] A Yeoman of 60 or 70*l.* per Annum (Some say a Plowman.) In a Tract, intitled, A Brief Account of the Meeting, Proceedings, and Exit of the Committee of Safety, London, 1659. (p. 9. penes me.) Bennet speaking to Desborough, says,——“ when your Lordship was a Plow-man, and wore high Shoon — Ha! how the Lord raiseth some “ Men, and depressoeth others.”

Janixary Desbrow then look'd pale,
For said he, if this Rump prevail,
'Twill blow me back to my o'd Plow-Tail.

Which no Body can deny.

(The Rump. A Song. Collect. of Loyal Songs. Vol. 2. p. 29.) Desborough married Cromwell's Sister, cast away his Spade, and took up a Sword, and was made a Colonel,—was instrumental in raising Cromwell to the Protectorship: Upon which he was made one of his Council, a General at Sea, and Major General of diverse Counties of the West; and was one of Oliver's Upper House, (2^d Narrative of the Parliament so called, p. 15.) The Writer of the First Narrative of the Parliament so called, observes, p. 9. that his annual Income was 3236*l.* 13*s.* 4*d.*

Mr. Butler, in his Parable of the Lion and Fox, (Remains.) girds him severely in the following Lines.

Says Desborough, for that his Name was,
Who afterwards grew very famous;
And as his Neighbours all can tell,
Fib' Civil Wars was Colonel:
Nay some there be that will not stick
To say he was so Politick;
Or if you will, so great a Rogue,
That when Rebellion was in Vague,
That he among the rest was one,
That doom'd the King to Martyrdom.

(See his Name in the List of the Regicides. Walker's History of Independency, part. 2. p. 103. And a further Account of him, Thurloe's State Papers, vol. 7. p. 823.)

Ibid. ———— And Lambert.] Lambard in the first edit. 1678, alter'd 1684. He was one of the Rump Generals, and a principal

275 That swore to any human Regence,
Oaths of Supremacy and Allegiance :
 Yea, though the ablest swearing Saint,
 That vouch'd the Bulls o' th' Covenant :

principal Opposer of General Monk, in the Restoration of King Charles the Second. (*Eckard's History of England*, vol. 2. p. 872.) The Writer of the *Narrative of the late Parliament so call'd*, 1657. p. 9. observes, That Major General Lambert, as one of *Oliver's Council*, had 1000*l. per ann.* which with his other Places, in all amounted to 6512*l.* 3*s.* 4*d.*

§. 472. *For Agitators, &c.*] In 1647. (see *Eckard's History of England*, vol. 2. p. 569.) the Army made Choice of a set Number of Officers, which they call'd, the General Council of Officers; and the common Soldiers made Choice of three or four of each Regiment, mostly *Corporals* and *Serjeants*, who were call'd by the Name of *Agitators*, and were to be a *House of Commons* to the *Council of Officers*: These drew up a *Declaration*, that they would not be disbanded, till their Arrears were paid, and a full Provision made for Liberty of Conscience.

Mr. Butler, in a ludicrous Speech, which he makes for the Earl of Pembroke, (*Remains*, p. 266.) has the following Words: "I perceive your Lordships think better of me, and would acquit me, if I was not charged by the *Agitators*.——'Sdeath, what's that! who ever heard the Word before! I understand *Classical, Provincial, Congregational, National*. But for *Agitator*, it may be for aught I know, a Knave not worth Three-pence: If *Agitators* cut Noblemens Throats, you'll find the Devil has been an *Agitator*."

Some of the Positions of the *Agitators* here follow: "That all Inns of Court and Chancery, all Courts of Justice now erected as well Civil as Ecclesiastical, with the Common, Civil, Canon, and Statute Laws, formerly in Force, and all Corporations, Tenures, Copyholds, Rents, and Services, with all Titles and Degrees of Honour, Nobility and Gentry, elevating one free Subject above another, may be totally abolish'd, as Clogs, Snares and Grievances to a free-born People, and inconsistent with that universal parity and equal Condition which ought to be among Freeman, and opposite to the Communion of Saints.

"That all the Lands and Estates of Deans, Chapters, Prebends, Universities, Colleges, Halls, Free-Schools, Cities, Corporations, Ministers Glebe Lands, and so much of the Lands of the Nobility, Gentry, and rich Citizens and Yeomen, as exceeds the Sum of Three Hundred Pounds *per Annum*, and all the Revenues of the Crown belonging to the King or his Children, be equally

Others for pulling down th' High-places
 280 Of Synods and Provincial Classes,
 That us'd to make such hostile Inroads
 Upon the Saints, like bloody Nimrods :

"divided between the Officers and Soldiers of the Army, to satisfy their Arrears, and recompence their good Services."

The Total and Final Demands, already made by, and to be expected from the Agitators and Army.—London, printed, 1647, p. 6. Publick Library, Cambridge, xix. 9. 3.

See *Hampton-Court Conspiracy, with the Downfall of the Agitators and Levellers, who would admit no Distinction of Birth or Title, and out of the Lands of the whole Kingdom in general, would proportion an equal Estate to every Man in particular.* Printed 1647. Publ. Libr. Cambr.

The Author, p. 6. defines an "Agitator to be an arch Traitor of this Age, whom the Devil lately toss'd out of the Bottomless Pit, to drive on his Designs, prick Principalities, and torment the Times." (See Mr. Peck's *Notes on the Baptists. New Memoirs of Milton's Life*, p. 419.)

Ibid.—[*And the Safety.*] *Committee of Safety*, a Set of Men who took upon them the Government, upon displacing the Rump a second Time: Their Number amounted to Twenty three, which though fill'd up with Men of all Parties, (Royalists excepted) yet was so craftily compos'd, that the Balance was sufficiently secured to those of the Army Faction. (*Echard*, vol. 2. p. 854. See their Names, *History of Independency*, part. 4. p. 69, 70.)

So here's a Committee of Safety compounded

Of Knave, and of fool, Papist and Roundhead;

On Basis of Treason, and Tyranny grounded.

(*The Committee of Safety. Collection of Loyal Songs.* Reprinted 1731. vol. 2. p. 148.)

They are banter'd by the Author of a Tract, intitled, *A Parley between the Ghosts of the Protector, and the King of Sweden in Hell*, (p. 10.) "*Phanatick Committee of Safety* (saith the *Protector*) there's a Word that requires another Calvin's Industry to make a Comment on it: And then naming them again, he fell into such a Laughter, that he waked the great Devil, who was lying upon a Bench hard by, something drunkish. What's the Matter, cries *Beelzebub*? What's the Matter, cries the *Protector*? Can you lie sleeping there, and hear us talk of a *Phanatick Committee of Safety*? Cudibobs, quoth the Devil, this *England* is a plaguy Country; *Africa* itself never bred such Monsters; and upon that he began to call for his Guard: But the King of *Sweden* soon prevented his Fear, by the Relation he made of their being turn'd out of Commission."

- Some for fulfilling Prophecies,
 And th' Extirpation of th' *Excise*;
 285 And some against th' *Egyptian Bondage*
Of Holy-days, and *paying Poundage* :
 Some for the cutting down of *Groves*,
 And rectifying Baker's Loaves :
 And some for finding out expedients
 290 Against the Slav'ry of Obedience,
 Some were for *Gospel Ministers*,
 And some for *Red-coat Seculars*,
 As Men most fit t' hold forth the Word,
 And wield *the one, and th' other Sword*.
 295 Some were for carrying on the Work
 Against the *Pope*, and some the *Turk* ;
 Some for engaging to suppress
 The *Camisado of Surplices*,

†. 283. *Some for fulfilling Prophecies.*] i. e. Carrying their Arms against the Pope, the *Whore of Babylon*. (Mr. W.)

†. 285, 286. *And some against th' Egyptian Bondage,—Of Holy-days* ———] There was an Ordinance to abolish *Festivals*, *Die Martis*, 8 Junii 1647. throughout *England and Wales*; and every second *Tuesday* in the Month, to be allow'd to Scholars, Apprentices, and other Servants, for their Recreation: This was confirm'd by another Ordinance of Lords and Commons, *Die Veneris*, 11 Junii 1647. and *Die Lunæ*, 28 Junii 1647. An additional Ordinance was made concerning Days of Recreation allow'd unto Scholars, Apprentices, and other Servants, occasion'd by the Apprentices Petition, and Propositions presented unto the Honourable House of Commons. — June 22, 1647.

†. 287 ——— *Cutting down of Groves.*] i. e. Demolishing the Churches. (Mr. W.) Alluding to the old Superstition of consecrating Groves to Idols. See Notes upon the Second Book of Mr. Cowley's *Davidis*, Works, vol. 1. edit. 1707. p. 385.

†. 291, 292. *Some were for Gospel Ministers,—And some for Red-Coat Seculars.*] See an Account of the six *Militant Preachers* at *White-Hall* with *Oliver Cromwell*. *Walker's History of Independence*, part 2. p. 153. And of Major General *Fernaes's* Preaching. *Thurloe's State Papers*, vol. 4. p. 228. And Note upon *Cornet Joyce's Sermon*. *Thurloe's State Papers*, vol. 7. p. 8. 18.

†. 297, 298. *Some for engaging to suppress—The Camisado of Surplices.*]

That Gifts and Dispensations hinder'd,
 300 And turn'd to th' *Outward Man the Inward*;
 More proper for the cloudy Night
 Of *Popery*, than *Gospel Light*.
 Others were for abolishing
 That Tool of Matrimony, a *Ring*,

Surplices.] Their Antipathy to the Surplice is thus express'd by a Writer of those Times. "Have not they so long persecuted the poor Surplice in most Churches, that they have scarce left any "Man a Shirt in the whole Parish." (*The Judgment of an Old Grand Jurymen in Oxfordshire, concerning the breaking of the late Treaty at Uxbridge. Oxford, 1645. p. 4. Publick Library, Cambridge, xix. 9. 3.*) Mr. Warburton observes, That when the Soldiers in a Night Expedition, put their Shirts over their Armour, in order to be distinguish'd, 'tis called a *Camisade*: These *Seſſaries* were for suppressing the Episcopal Meetings, then held secretly, which the Author with high Humour calls a *Camisade*."

The Word is taken from the Latin Word *Camisa*, or the Greek *Καμισιον*, which signifies a Priest's white Garment; or what we now call a Surplice. See Mr. Hearne's *Glossary to Peter Langtoft's Chronicle*, p. 597. *Skinneri Etymologicum Linguae Anglicanae*, sub Voce *Camisade*. Table to *Barret's Theorika and Praſike of Modern Wars*, 1598.

¶ 303, 304. Others were for abolishing—That Tool of Matrimony, a Ring.]

Because the Wedding Ring's a Fashion old.

And signifies by th' Purity of Gold,

The Purity requir'd i' th' marry'd Payre;

And by th' Rotundity, the Union sayre,

Which ought to be betwixt them endless, for

No other Reason, we that Use abhor.

(*A Long-winded Lay Lecture*, published 1647, p. 5.)

They will not bear of Wedding Rings,

For to be us'd in their Marriage;

But say, They're superstitious Things,

And do Religion much Disparage:

They are but vain, and Things profane

Wherefore now, no Wit bespeaks them,

So to be ty'd unto the Bride,

But do it as the Spirit moves them.

(*A Curtain Lecture. Loyal Songs*, vol. 1. N^o 15.)

See the Objections of the Dissenters, against the Ring in Marriage, answer'd, by Dr. Comber. *Offices of Matrimony*, &c. folio edit. part 4. sect. 3. Dr. Nicholls upon the *Office of Matrimony*. Mr. Wheatly's *Rational Illustration*, folio edit. p. 407, &c.

- 305 With which th' unsanctify'd *Bridegroom*
Is marry'd only to a *Thumb* ;
(As wife as Ringing of a Pig,
That us'd to break up Ground, and dig)
The *Bride* to nothing but her Will,
310 That nulls the After-Mariage still.
Some were for th' utter Extirpation
Of *Linsy Woolsey* in the Nation ;

†. 306. *Is marry'd only to a Thumb.*] *Thumb* is put for the Rhyme's Sake, for the fourth Finger of the Left-hand; the Ring being always put upon that Finger by the *Bridegroom*. The Reason given by *Aulus Gellius*, (*Noct. Attic. lib. 10. cap. 10.*) that there is a small Nerve in that Finger, which communicates directly with the Heart; for which Reason, both *Greeks* and *Romans* wore it upon that Finger.

The Original of which Custom is given by another Author, in the following Words. *Alcadas X Rex Assyriorum* regnavit annis 33, & anno ejus 11. *Sparta* condita est a filio *Phoronei*, qui invenit usum annulorum; & in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ad cor. *Gabelini Personæ, Cosmodromii ætas 111. Meibomii Rer. Germanic. To. 1. p. 89.*

Pectoris, & digito pignus fortasse dedisti, &c.

Juvenal. Sat. 6. 27, 28.

*They say, thy Hair the curling Art is taught,
The Wedding Ring perhaps already bought;
A sober Man, like thee, to change his Life!
What Fury wou'd possess thee with a Wife?*

Mr. Dryden.

See a curious Dissertation upon the Ring Finger. *Sir Thomas Brown's Vulgar Errors*, book 4. cha. 4. *Mr. Wheatly's Rational Illustration*, p. 409. *Dr. Wotton's Reflections upon Ancient and Modern Learning*, chap. 10. p. 133.

†. 308. *That us'd to.*] *That is to*—edit. 1678. *That uses to*—edit. 1684, 1689. 1694, 1700. 1704. alter'd 1710. as it stands here.

†. 309. *The Bride to nothing but her Will.*] The Thing this Quibble turns upon, is this—The first Response the Bride makes in the Marriage Ceremony is, *I will.* (*Mr. W.*)

Shakspear alludes probably to the same Thing, (*Love's Labour's Lost*, act 1. vol. 2. p. 111.) in *Beiet's* Words to *Biron*, when he enquir'd after *Rosalina*.

Biron. " Is she wedded, or no ?

Beiet. " To her Will, Sir, or so.

†. 311, 312. *Some were for th' utter Extirpation—Of Linsy Woolsey*

And some againſt all Idolizing
 The Croſs in Shop-Books, or Baptizing ;
 315 Others, to make all Things recant
 The Chriſtian, or Sirname of Saint ;
 And force all Churches, Streets, and Towns,
 The Holy Title to renounce.

Woolſey in the Nation.] Some were for Judaizing, or obſerving ſome of the Laws peculiar to that People. *Linſey Woolſey* being forbidden by the Law. See *Deuteronomy* xxii. 11. (Mr. W.)

“ That we may have an incorrupt Religion, without guileful Mixture : Not a *Linſey Woolſey Religion*: All New-born Babes “ will deſire Word-Milk, Sermon-Milk, without Guile, without “ adulterating.” *Thomas Hall’s Faſt Sermon*, July 27. 1642. p. 5.

†. 313, 314. *And ſome againſt all Idolizing—The Croſs in Shop-Books.*] Some were for uſing a Sponge to the publick Debts. (Mr. W.) “ *Scriveners* were commanded to ſhew their Shop- “ Books, that Notice might be taken who were guilty of having “ Money in their Purſes, that the fatteſt and fullſt might be ſe- “ queſtered for Delinquents.” (*Walker’s Hiſtory of Independency*, part 2. p. 189.) See their unreaſonable Antipathy to all Sorts of Croſſes expoſed from a Tract, intitled, *A Dialogue between the Croſs in Cheap, and Charing-Croſs. Impartial Examination of Mr. Neal’s Third Volume of the Hiſtory of the Puritans*, p. 81.

Sir *John Birkenhead* likewise banters thoſe *Preciſians*. “ An “ Act for removing the Alphabet Croſs from the Childrens “ Primmer, and the Croſs from off the Speaker’s Mace, and for “ adding *St. Andrew’s Croſs* to *St. George’s* in the *States Arms*.” (*Paul’s Church-yard*, cent. 2. claſs. 6. N^o 139.)

“ Reſolv’d, &c. That all Croſſes are due to the State, and “ Therefore all Coin that is ſtamp’d with that ſuperſtitious Kind “ of Idolatry, is conſiſcated by modern Laws to the Devil’s “ Melting Pan.” (*Paul’s Church-yard*, cent. 3. claſs 11. N^o 40. p. 21.)

†. 317, 318. *And force all Churches, Streets, and Towns,—The Holy Title to renounce.*] Churches, Pariſhes, and even the Apoſtles were unſainted in the Mayoralty of the famous Alderman *Pennington*, and continued ſo to the Year 1660. (See *Styke’s Survey of London*. vol. 2. book 5. p. 7.) The Malice and Rage of both *Roundheads* and *Cavaliers* ran high upon this particular ; of which we have a merry Inſtance in the Caſe of Sir *Roger de Coverley*, which I cannot forbear tranſcribing. “ That worthy Knight, “ being then but a ſtripling, had Occaſion to enquire the Way “ to *St. Ann’s Lane*. upon which the Perſon, whom he ſpoke “ to, inſtead of anſwering his Queſtion, call’d him a young Po-
 “ *piſ*”

PART III. CANTO II. 237

Some 'gainst a *Third Estate of Souls*,

320 And bringing down the Price of Coals :

“ *poor Cur*, and ask’d him, who made *Ann* a Saint? The Boy
 “ being in some Confusion, enquired of the next he met, which
 “ was the Way to *Ann’s Lane*? But was call’d a *Prick-ear’d Cur*
 “ for his Pains; and instead of being shewn the Way, was told,
 “ that she had been a *Saint* before he was born, and would be
 “ one after he was hang’d. Upon which (says Sir Roger) I
 “ did not think fit to repeat the former Question, but going into
 “ every Lane of the Neighbourhod, ask’d what they call’d
 “ the Name of that Lane: By which ingenious Artifice, he
 “ found out the Place he enquir’d after, without giving Offence
 “ to any Party.” (*Spectator*, N. 125.) Mr. B.

The Mayor of *Colchester* banish’d one of that Town for a *Malignant* and a *Cavalier*, (in the Year 1643) whose Name was *Parsons*, and gave this learned Reason for this exemplary Piece of Justice, That it was an ominous Name. *Mercurius rusticus*, N^o 16. p. 196.

§. 319. *Some 'gainst a third Estate of Souls.*] I suppose he means the Place which in the New Testament is call’d *adēs*, and is there plainly distinguished from *Gebenna*, though both are translated by the *English* Word *Hell*: some Persons in Mr. *Butler’s* Time began to write of this Place as different both from Heaven and Hell, and as the Receptacle of all Souls, Good and Bad, until the Resurrection, Bishop *Bull* has two Sermons printed on *This Middle State*. See likewise Sir *Peter King’s Critical History of the Apostles Creed upon the Article, of Christ’s Descent into Hell.* (Dr. B.)

§. 320. *And bringing down the Price of Coals.*] Though Mr. *Butler* says in another Place,

*Those that write in Rhyme still make
 The one Verse for the other’s Sake;
 The one for Sense, and one for Rhyme,
 I think sufficient at a Time.*

I cannot but think, that this is either design’d as a Sneer upon Sir *Arthur Hazlerigg*, who, when Governor of *New-castle upon Tyne*, without any public Authority, presumed to lay a Tax of four Shillings a Chaldron upon Coals, which was estimated to amount to 50,000*l.* a Year. (*Walker’s History of Independency*, part. 2. p. 151.) And the Author of a Tract, intitled, *No Fool to the old Fool, L’Estrange’s Apology*, p. 95. calls him, *The Episcopal Coal-Merchant*, Sir *Arthur* for *Durham*. A Tax was laid upon Coals by the Members at *Westminster*, of one Pound ten Shillings upon an hundred Pound of great *English*, or *Scotch* Coals. See a *Treatise of Excise*, annex’d to the *City Alarum*, 1645. p. 30. Pub. Lib. Cambridge, 19. q. 3.) Or an Allusion to a Tract, intitled,

Some for abolishing Black-Pudding,
And eating nothing with the Blood in ;

titled, *The Woodmonger's Remonstrances, or the Carman's Controversy rightly stated.* By W. L. London, 1649. p. 29. the Title of one *Section. Expedients to abate the Price of Sea-Coal, penes me; Or to a Tract intitled, Sea-Coal, Char-Coal, and Small-Coal; or a Discourse between a Newcastle Collier, a Small-Coal Man, and a Collier of Corydon: Concerning the Prohibition of Trade with Newcastle: And the fearful Complaint of the Poor of the City of London, for the enhancing the Price of Sea-Coals,* London, 1643. *penes me.* One Paragraph of which I take the Liberty of transcribing.

Small-Coal. — “ As your faithful Companion, and one that
“ loves you very well, without Offence let me advertise you : This
“ enhancing your Price already, and the Fear, that you will daily
“ rise higher and higher, begets no small Murmurs in the City.
“ First and foremost your Brewers cry out, they cannot make
“ their Ale and Beer so strong as it was wont to be, by Reason
“ of the Dearness or Scarcity of Fewel, and then all the good
“ Fellows, such as myself, that used to toast our Noses over a
“ good Sea-Coal Fire of my Kindling, at an Ale-Houfe, with a
“ Pot of nappy Ale, or invincible stale Beer, cry out upon the
“ Smallness both of the Fire and Liquor, and curse your avarice
“ *Sea-Coal* that Occasions these Disasters: For your *Bricklayers*
“ and *Builders* with open Throats exclaim at your Scarcity; the
“ Bricks which were badly burnt before, are now scarce burned
“ at all, no more than if they were only baked in the Sun, and
“ are so brittle, that they will not hold the lay: *Cooks*, that
“ noble Fraternity of *Fleet-Lane*, and in general through the
“ City, raise their Meat at least Two-pence in a Joint; and in-
“ stead of roasting it twice or thrice, according to their ancient
“ Custom, sell it now Blood-raw to the Detriment of the Buyer:
“ Finally, Ale-Houses rail at your Dearness abominably, and all
“ the poor People of this populous City, and it's large Suburbs,
“ whose slender Fortunes could not lay out so much Money to-
“ gether as would lay their Provision in for the whole Winter,
“ cry out with many bitter Execrations, that they are forced to
“ pay two or three Pence in a Bushel more than they were wont
“ to do, and accuse your Factors, (*Sea-Coal*) as Wharfesrs,
“ Woodmongers, Chandlers, and the like, of too apparent In-
“ justice and Covetousness in engrossing the whole Store into
“ their Hands, and selling them at their own Prices, as if there
“ were a Dearth of your Commodities in the City, when it is
“ very well known there is Provision enough, of Sea-Coal, to
“ serve it plentifully without Supplies from *Newcastle*, for these
“ twenty Months and more: so that if some Course be not
“ taken,

PART III. CANTO II. 239

To abrogate them Roots and Branches :

While others were for eating *Haunches*

325 Of *Warriors*, and *now* and *then*

The *Flesh* of *Kings* and *mighty Men* ;

And some for breaking of their *Bones*

With *Rods* of *Ir'n*, by *Secret Ones* :

“ taken, the People, especially the poorer Sort, must undergo
“ great Want.

†. 322. *And eating nothing with the Blood in.*] See Dr. *Stuckford's Connection*, vol. 1. p. 96.

†. 323. *To abrogate them roots and Branches.*] This was the Spirit of the Times: There was a Proposal to carry twenty *Royalists* in Front of Sir *Thomas Fairfax's* Army, to expose them to the Fire of the Enemy: and one *Gourdon* mov'd, “ That the
“ *Lady Capel*, and her Children, and the *Lady Norwich* might
“ be sent to the General with the same Directions, saying, their
“ *Husbands* would be careful of their Safety: And when divers
“ oppos'd so barbarous a Motion, and alledg'd, that *Lady Capel*
“ was great with Child, near her Time; *Gourdon* press'd it the
“ more eagerly, as if he had taken the General for a Man
“ *Midwife.*” (*Walker's History of Independency*, part 1. p. 99.)
Nay, it was debated at a Council of War. (see *History of Independency*, part 2. p. 30. from *Sedgwick's Justice upon the Army's Remonstrance*) “ To massacre, and put to the Sword all the King's
“ *Party*: The Question put was carried in the Negative but by
“ two Votes.” Their Endeavours (says he, *History of Independency*. part 3. p. 11.) “ was how to diminish the Number of
“ their Opposites the *Royalists*, and *Presbyterians* by a Massacre:
“ For which Purpose, many dark Lanthorns were provided last
“ Winter, (1649) which, coming to the common Rumour of
“ the Town, put them in Danger of the Infamy and Hatred that
“ would overwhelm them; so this was laid aside.” A Bill was
brought in, 1656. for decimating the *Royalists*, but thrown out.
(See *Charles's State Papers*, vol. 5. p. 20. 37, 38.) And this Spirit was but too much encouraged by their *Clergy*. Mr. *Caryl*
(in a *Thanksgiving Sermon before the Commons*, April 23, 1644. p. 46.) says, “ If Christ will set up his Kingdom upon the Car-
“ cases of the Slain, it well becomes all Elders to rejoice, and
“ give Thanks. Cut them down with the Sword of Justice,
“ root them out, and consume them as with Fire, that no Root
“ may spring up again. *George Walker* before the *Commons*,
“ Jan. 29, 1644. p. 19. *Century of eminent Presbyterian Preachers*, p. 46. Of all *Abab's* Family, and *Persecuting-house*,
“ there was not a Man left to make Water against the Wall, not
“ one

- For thrashing Mountains, and with Spells
 330 For hallowing Carriers Packs and Bells :
 Things that the *Legend* never heard of,
 But made the Wicked fore afear'd of.

The Quacks of Government, (who fate
 At th' unregarded *Helm* of *State*;

- 335 And understood this wild Confusion
 Of fatal Madnefs, and Delufion;

" one Man of all *Baal's* Priests efaped, but all cut off." *Walker*,
ibid. p. 39. *Century*, &c. *ibid.*

Of this Spirit was Mr. *George Swatbe*, Minifter of *Denbam* in
Suffolk, who in a Prayer, *July* 13, 1641 or 42. (fee *Swatbe's*
Prayers, p. 31.) has the following remarkable Words: " Lord,
 " if no Compofition will end the Controverfy between the King
 " and Parliament, but the King and his Party will have Blood;
 " let them drink of their own Cup; let their Blood be spill'd
 " like Water; let their Blood be facrificed to thee, O God, for the
 " Sins of our Nation."

†. 327, 328. *And fome for breaking of their Bones—With Rods*
of Ir'n, &c.] A Sneer upon their canting Abufe of *Pfalm* ii. 2.

†. 329. *For thrashing Mountains.]* A Sneer upon the Cant of
 the fifth *Monarchy Men*, (for their Mifapplication of that Text,
Isaiah xli. 15. *Thou fhalt thresh the Mountains, and beat them*
small, and fhall make the Hills as Chaff) of whom Mr. *Thurloe*
 obferves, (*State Papers*, vol. 6. p. 185.) " That they encouraged
 " one another with this, that though they were but a Worm;
 " that yet they fhould be made *Instruments* to thresh Mountains "

†. 329, 330. ————— *And with Spells — For hallowing*
Carriers Packs and Bells.] Alluding to their horrid canting Abufe
 of Scripture Phrafe, efpecially of thofe two Paffages, *Isaiah* xli.
 15. *Zech.* xiv. 20.

Here are perform'd the Conjurations and Spells,
For chriftning Saints, and Hawks, and Carriers Bells.

(*Oldham's* 4th Sat. againft *Jefuits*.)

†. 332. ————— *Afear'd of.]* *Afraid of*, edit. 1678. al-
 ter'd to, *Afear'd of*, 1684.

†. 333. *The Quacks of Government.]* Thefe were the Politici-
 ans of thofe Times; namely, Mr. *Hollis*, Sir *Anthony Afhly* *Coop-*
er, *Grimstone*, *Annesley*, *Manchester*, *Roberts*, and fome others,
 who were apprehenfive of a Revolution: They faw the Necessity
 of a Reftoration, that Matters might fall again into their right
 Channel; after the ftrange Convulfions and Diforders that fol-
 low'd upon *Cromwell's* Death. They wifely therefore held their
 Cabals, to confult of Methods how to fecure themfelves. (*Dr. B.*)

†. 351.

Must, sooner than a Prodigy,
 Portend Destruction to be nigh,)
 Consider'd timely, how t' withdraw,
 340 And save their Wind-pipes from the Law;
 For one Rencounter at the Bar
 Was worse than all th' had scap'd in War;
 And therefore met in Consultation
 To *Cant* and *Quack* upon the Nation;
 345 Not for the sickly Patient's Sake,
 Nor what to give, but what to take:
 To feel the Pulses of their Fees,
 More wise than fumbling Arteries;
 Prolong the Snuff of Life in Pain,
 350 And from the Grave recover——*Gain*.
 'Mong these there was a *Politician*,
 With more Heads than a *Beast in Vision*,
 And more Intrigues in ev'ry one
 Than all the *Whores of Babylon*:
 355 So Politick, as if one Eye
 Upon the other were a Spy,

*. 351. **Mong these there was a Politician.*] This was Sir *Anthony Abley Cooper*, who complied with every Change in those Times. Mr. *Wood's* Character of him, (*Athen. Oxon.* 1st edit. vol. 2. col. 540, 541.) tallies exactly with this: as does Mr. *Butler's*, (See *Fable of the Lion and the Fox. Remains.*) And in many Respects Mr. *Dryden's* (*Abalom and Achitophel*, p. 3. *Fables*, folio edit. 1701.)

*. 352. *With more Heads than a Beast in Vision.*] See *Revelations* xiii.

*. 355, 356. *So politick, as if one Eye—Upon the other were a Spy.*] He is thus described by the Author of a Poem, intituled, *The Progress of Honesty; or the View of Court and City*, p. 22.

Some call him *Hophni*, some *Achitophel*,

Others chief Advocate for Hell;

Some cry, He sure a second *Janus* is,

And all Things past and future sees;

Another rapt with *Satyr*, swears his Eyes

Upon himself are Spies;

That to trepan the one to think
The other blind, both strove to blink :
And in his dark pragmatick Way

360 As busy as a Child at Play.

H' had seen three Governments run down,
And had a Hand in ev'ry one ;
Was for 'em, and against 'em all,
But barb'rous when they came to fall :

365 For by *trepanning* th' old to Ruine,
He made his Int'rest with the new one ;
Play'd true and faithful, though against
His Conscience, and was still advanc'd.
For by the Witchcraft of Rebellion

370 Transform'd t' a feeble *State-Camelion*,
By giving Aim from Side to Side,
He never fail'd to save his Tide,
But got the Start of ev'ry State,
And at a Change, ne'er came too late ;

*And slyly do their Opticks inwards roul,
To watch the subtle Motions of his Soul ;
That they with sharp perspective Sight,
And Help of intellectual Light,
May guide the Helm of State aright :
Nay, view what will hereafter be,
By their all-seeing Quality.*

†. 363. *Was for them, and against them all.*] Bishop Burnet was well acquainted with the Earl of Shaftsbury, and confirms this Part of his Character : He tells us, (*History of his own Time*, vol. 1. p. 97.) the Earl was not ashamed to reckon up the many Turns he had made ; and valued himself for the doing it at the properest Season, and in the best Manner. See a Song called *Chips of the old Block*, St. 20. *Collection of Loyal Songs*, vol. 2.

†. 370. ——— *State-Camelion.*] Alluding to that famous Tract of Buchanan's so called. (Mr. W.) This Tract was wrote against the Laird of Lidington. Vide edit. Lugd. Batav. 1723. vol. 1. *prope finem*.

†. 371. *By giving Aim from Side to Side.*] In all Editions till 1710. and then alter'd thus ; *By giving Aim from either Side.*

- 375 Cou'd turn his Word, and Oath, and Faith,
 As many Ways as in a Lath;
 By turning, wriggle, like a Screw,
 Int' highest Trust, and out, for New.
 For when h' had happily incurr'd,
 380 Instead of Hemp, to be prefer'd,
 And pass'd upon a Government,
 He play'd his Trick, and out he went :
 But being out, and out of Hopes
 To mount his Ladder (more) of Ropes;
 385 Wou'd strive to raise himself upon
 The publick Ruine, and his own.
 So little did he understand
 The desp'rate Feats he took in Hand.
 For when h' had got himself a Name
 390 For Fraud and Tricks, he spoil'd his Game;
 Had forc'd his Neck into a Noose,
 To shew his Play at *Fast and Loose*;
 And when he chanc'd t' escape, mistook
 For Art and Subtlety, his Luck.
 395 So right his Judgment was cut fit,
 And made a Tally to his Wit,
 And both together most profound
 At Deeds of Darknefs under Ground :
 As th' Earth is easiest undermin'd,
 400 By Vermin impotent and blind.

*. 399, 400. *As th' Earth is easiest undermin'd,—By Vermin impotent and blind.*] Comparing him to the Mole. *Talpa Cæcior* is an old Proverb: The Mole has an imperfect Sight. See Sir Thomas Browne's *Vulgar Errors*, book 3. chap. 18. Ray's *Proverbial Sayings*, p. 279. *Moles Spectacles, Spectator or Tatler*. One might have imagin'd that Cockney to have been much blinder than the Mole, who took a Bush, hung round with *Moles*, for a *Black pudding Tree*. *Foulis's History of the wicked Plots, &c.* p. 91.

- By all these Arts, and many more,
 H' had practis'd long and much before,
 Our *State-Artificer* foresaw
 Which Way the World began to draw.
- 405 For as old *Sinners* have all Points
 O' th' Compass in their Bones and Joints ;
 Can by their Pangs and Aches find
 All Turns and Changes of the Wind,
 And better than by *Napier's Bones*,
- 410 Feel in their own the Age of Moons :
 So guilty finners in a State,
 Can by their Crimes prognosticate,
 And in their Consciences feel Pain
 Some Days before a Show'r of Rain.
- 415 He therefore wisely cast about
 All Ways he cou'd, t' *insure his Throat* ;
 And hither came t' observe and smoke
 What Courses other Riskers took ;

†. 409. *And better than by Napier's Bones.*] * The famous Lord *Napier* of Scotland, the first Inventor of *Logarithms*, contrived also a Set of square Pieces, with Numbers on them, made generally of Ivory, (which perform arithmetical, and geometrical Calculations) and are commonly call'd *Napier's Bones*." See *Harris's Lexic. Technic. Chambers's Cyclopædia. Leybourn's Art of numbering, by speaking Rods*, 1685. *Mr. Ward's Lives of the Professors of Gresham College*, 1740. p. 120, &c. *Lilly's History of his own Life and Times*, p. 105.

Mr. *Butler* likewise might have in View the Case of *Archibald Lord Napier*, a great Royalist, (see *Bishop Gutch's Memoirs*, p. 204.) who died in his Majesty's Service at *Francastle* in *Atbal*.—
 " The Committee (in *Bishop Gutch's Words*) resolv'd to raise his
 " *Bones*, and make a Forefaulture thereupon : And for that End,
 " Letters were ordain'd to be executed at the *Pier of Leith* a-
 " gainst *Archibald Lord Napier* his Son, then in Exile for his
 " Loyalty, to appear upon sixty Days Warning to see the same
 " done. And when his Friends were startled at this, and en-
 " quired, what was meant by it? They found it was only to
 " draw Money from the new Lord *Napier*, for the Use of some
 " *Sycophants*, that expected it ; and so they advanced five hundred
 " Marks for that End, and thereupon the intended Forefaulture
 " was discharg'd."

And to the utmost do his best

420 To save himself, and hang the rest.

To match this Saint, there was another,
As busy, and perverse a Brother,
An Haberdasher of Small Wares,
In Politics, and State-Affairs :

425 More *Jew* than *Rabbi Achitophel*,
And better gifted to rebel :

★. 420. *To save himself, and hang the rest.*] Of this Principle was *Ralpho*. (See *Dunstable Downs*, *Remains*, p. 101.)

*As for betraying of my Master,
A broken Head must have a Plaster:
A Master, who is not a stark Ass,
Will hang his Man to save his Carcase:
And if the Man is such an Elf
To save his Master, hang himself;
The Matter as't appears to me,
Renders the Man, Felo de se.*

Sir *A. Ashby Cooper* was of the *Miller's* Mind, who was concerned in the *Cornish* Rebellion, in the Year 1558: he apprehending, that Sir *William Kingston*, *Provost-Marshal*, and a rigorous Man upon that Occasion, would order him to be hang'd upon the next Tree: before he went off, told his Servant, that he expected some Gentlemen would come a fishing to the Mill; and if they enquired for the *Miller*, he ordered him to say, that he was the *Miller*. Sir *William* came according to Expectation, and enquiring for the *Miller*, the poor harmless Servant said he was the *Miller*. Upon which the *Provost* order'd his Servants to seize him, and hang him upon the next Tree; which terrify'd the poor Fellow, and made him cry out, I am not the *Miller*, but the *Miller's Man*: The *Provost* told him, " That he would take him at his Word. If (says he) thou art the *Miller*, thou art a busy Knave and Rebel;—and if thou art the *Miller's Man*, thou art a false lying Knave, and canst not do thy Master more Service than to hang for him: And without more Ceremony he was executed." (*Grafton's Chronicle*. *Speed's Chronicle*, edit. 1627, p. 823. *History of England from authentic Records*, &c. 1706, vol. 1. p. 410.) Or of *Giffan's* Mind, who says to *Guthry*, See *Dialogue between Mr. Guthry and Mr. Giffan*, 1661. p. 24. " God's Bread, Sir, you'll e'en say enough for us beath; would your Reverence might hang for us beath.

★. 421. *To match this Saint, there was another, &c.*] This Character exactly suits *John Lilburn*, and no other, (though it is an *Anacronism* as I shall shew below) especially the 437, 438, 439, and

- For when h' had taught his Tribe, to 'spouse
 The Cause, aloft, upon one House,
 He scorn'd to set his own in Order,
 430 But try'd another, and went further ;
 So suddenly addicted still
 To's only Principle, his *Will*,
 That whatsoe'r it chanc'd to prove,
 Nor Force of Argument could move :
 435 Nor *Law*, nor *Cavalcade* of *Ho'burn*,
 Could render half a Grain less stubborn.
 For he at any time would hang,
 For th' Opportunity t' *barangue* :
 And rather on a Gibbet dangle,
 440 Than miss his dear Delight, to wrangle :
 In which his Parts were so accomplisht,
 That, right or wrong, he ne'er was non-plust ;

and 440^h Lines. For it was said of him when living, by Judge *Jenkins* (*Wood's Athen. Oxon*, part 2. col. 102.) " That if the
 " World was emptied of all but himself, *Lilburn* would quarrel
 " with *John*, and *John* with *Lilburn*: Which Part of his Cha-
 " racter gave Occasion for the following Lines at his Death :

*Is John departed, and is Lilburn gone ?
 Farewell to both, to Lilburn, and to John.
 Yet being dead, take this Advice from me,
 Let them not both in one Grave buried be :
 Lay John here, and Lilburn thereabout,
 For if they both should meet, they would fall out.*

Lilburn died a *Quaker*, August 28. 1657 (see *Mercurius Politicus*, N^o 379. p. 1597. *Mr. Peck's Desiderata Curiosa*, from *Mr. Smith's Obituary*. vol. 2. lib. 14. p. 30.) a full Year before *Oliver Cromwell*: whereas this Thing happened not till a Year after that *Usurper's* Death: But this is not the only Mistake in Chronology, that *Mr. Butler* is guilty of. (See in Proof, Note upon Verse 1239, 1240.) See a Character of *Lilburn*, *Thurloe's State Papers*, vol. 3, p. 512. And an Account of his Obstinacy, his *Trial* reprinted I think, in the *State Trials*.

†. 435. ————— *Nor Cavalcade of Ho'burn.*] Alluding to the Cavalcade of the Sheriff and his Officers, through *Holbourn*, upon an Execution at *Tyburn*.

PART III. CANTO II. 247.

But still his Tone ran on, the less
Of Weight it bore, with greater Ease :

445 And with its everlasting Clack,
Set all Mens Ears upon the Rack.
No sooner cou'd a Hint appear,
But up he started to picquer,
And made the stoutest yield to Mercy,

450 When he engag'd in *Controversy*.
Not by the Force of carnal Reason,
But indefatigable teasing ;
With Vollies of eternal Babble,
And Clamour, more unanswerable,
455 For though his *Topics*, frail and weak,
Cou'd ne'er amount above a Freak,
He still maintain'd 'em, like his Faults,
Against the desp'ratest Assaults ;
And back'd their feeble Want of Sense,

460 With greater Heat and Confidence.
As Bones of *Hectors*, when they differ,
The more they're *cudgel'd*, grow the *stiffer*.
Yet when his Profit moderated,
The Fury of his Heat abated ;

465 For nothing but his Interest
Cou'd lay his Devil of Contest :
It was his *Choice*, or *Chance*, or *Curse*,
T' espouse the Cause, for *bett'r* or *worse*,
And with his worldly Goods and Wit,

470 And *Soul*, and *Body*, worshipp'd it :

* 448. *But up he started to picquer.*] " *Picquer*, or *Skirmish*,
" as Light-Horsemens do, before the main Battle begins." *Baily*.

* 469, 470. *And with his Worldly Goods and Wit,—And Soul,
and Body, worshipp'd it.*] Alluding to the Words in the Office of
Matrimony, *With my Body I thee worship, and with all my worldly
Goods I thee endow.*

- But when he found the fullen *Trapes*,
 Possess'd with th' *Devil*, *Worms*, and *Claps* ;
 The *Trojan Mare* in Foal with *Greeks*,
 Not half so full of *Jadish Tricks*,
 475 Though squeamish in her outward Woman,
 As loose and rampant as *Dol Common* :
 He still resolv'd to mend the Matter,
 T' adhere and cleave the obstinater :
 And still the skittisher and looser
 380 Her Freaks appear'd, to sit the closer.
 For *Fools are stubborn in their Way*,
As Coins are harden'd by th' Alloy :

†. 473. *The Trojan Mare in Foal with Greeks.*] * After the Grecians had spent ten Years in the Siege of *Troy* without the least Prospect of Success, they bethought of a Stratagem, and made a wooden Horse capable of containing a considerable Number of armed Men ; this they filled with the Choicest of their Army, and then pretended to raise the Siege ; upon which the credulous *Trojans* made a Breach in the Walls of the City to bring in this fatal Plunder ; but when it was brought in, the inclosed Heroes soon appeared, and surprizing the City, the rest entered in at the Breach." Vide *Diæ. Crætenf. de Bello Trojano*, lib. 5. p. 199, 200. edit. *Basil* 1548. *Chaucer's Squire's Tale*, fol. 23. edit. 1602.

†. 476. *As loose and rampant as Dol Common.*] *Dol Common* was Colleague to *Subtle the Alchymist*, and *Face the House-keeper*, in *Ben Jonson's Play* call'd the *Alchymist*, (*Works*, folio 1641. vol. 1. p. 326, &c.) and a great *Strumpet*.

Rampant (as well as *Romps*) comes probably from *Arompo*, which is an *Animal*, that is a *Man-Eater* in *South-Guinea*. See *Churchill's Voyages and Travels*, vol. 5. p. 214. And *Plain Dealer*, vol. 2. N^o 76. p. 160.

†. 282. *As Coins are harden'd by th' Alloy.*] The more Copper a Silver Coin contains, the harder it is ; and for that Reason, Plate-Silver, which contains one Part of Copper to twenty-four Parts of Silver, is harder than the *Coppel Silver*, which contains but a Quarter of a Part of Copper, to twenty-four Parts of Silver, (See *Lemery's Chymistry*, 3^d edit. p. 92.) The Silver with so small an Alloy, was probably, what *Alfenius*, the *Civilian*, interpreted the Money to be, which the *Carthaginians* agreed to pay the *Romans* ; *Certum pondus Argenti. Pusi Puti*. (Vide *Ant. Gellii Noë. Attic.* lib. 6. cap. 5.)

- And Obstinacy's ne'er so stiff,
As when 'tis in a wrong Belief.
- 485 These two, with others, being met,
And close in Consultation set;
After a discontented Pause,
And not without sufficient Cause,
The Orator we nam'd of late,
- 490 Less troubled with the Pangs of State,
Than with his own Impatience,
To give himself first Audience,
After he had a While look'd wise,
At last broke Silence, and the *Ice*.
- 495 *Quoth he*, there's nothing makes me doubt
Our last Out-goings brought about,
More than to see the Characters
Of real Jealousies and Fears
Not feign'd, as once, but sadly horrid,
- 500 Scor'd upon ev'ry Member's Forehead:
Who, 'cause the Clouds are drawn together,
And threaten sudden Change of Weather,
Feel Pangs and Aches of State-turns,
And Revolutions in their Corns:
- 505 And, since our Workings-out are cross'd,
Throw up the Cause before 'tis lost.

* 485, 486. *These two, with others, being met,—And close in Consultation set.*] This Cabal was held at *White-Hall*, at the very Time that General *Monk* was dining with the City of London: I heartily wish the Poet had introduced the worthy Sir *Hudibras* into this Grand Assembly: His Presence would have continued an Uniformity in this Poem, and been very pleasing to the *Spectator*. His natural Propension to Loquacity would certainly have exerted itself on so important an Occasion; and his *Rhetoric* and *Jargon*, would not have been less *politic* or *entertaining*, than that of the two *Orators* here characteriz'd. (Mr. B.)

- Was it to run away, we meant,
 When, taking of the Covenant,
 The lamest Cripples of the Brothers
 510 Took Oaths, to run before all others ;
 But in their own Sense, only swore
 To strive to run away before ;
 And now would prove, that Words and Oath
 Engage us to renounce them both ?
 515 'Tis true, the Cause is in the Lurch,
 Between a Right, and Mungrel-Church :
 The *Presbyter* and *Independent*,
 That stickle which shall make an End on't,
 As 'twas made out to us the last
 520 Expedient,——(I mean *Marg'ret's* Fast)

¶ 520. *I mean Marg'ret's Fast*] In those Times, the Word *Saint* was not permitted to be given to any, but the Friends to the Rebellion : and the Churches which were called *Saint Margaret's*, *Saint Clement's*, *Saint Martin's*, *Saint Andrew's*, they called *Margaret's*, *Clement's*, *Andrew's*, (Mr. B.)

Some of their Forefathers amongst the Disciplinarians, such as *Pewry*, the Author of *Martin Mar Prelate*, instead of *Saints*, stiled some of the Apostles, and the *Virgin Mary*, in Derision, *Sirs* ; as, *Sir Peter*, *Sir Paul*, *Sir Mary*. (See Bishop Cowper's Preface to his *Admonition to the People of England*.)

The Fast referred to, might be either that appointed upon *Oliver Cromwell's* Death, to be held *September 10, 1658*, (*Mercurius Politicus*, num. 433. p. 823) or that appointed by *Richard Cromwell*, and his Council, *September 24*, to be held the 13th of *October* following : *Mercurius Politicus*, num. 435. p. 880. Or that appointed *December 17* for the 29th. *Mercurius Politicus*, num. 546. p. 84.

Let their Priests prate and pray.

By Order, and at Margaret's keep

An humiliation Day.

(*Mercurius Pragmaticus*, num. 4. April 25, 1648.)

¶ These Fasts during the Usurpation were not so frequent as before : 'Tis observed by Mr. *Foulis*, (*History of the wicked Plots of the pretended Saints*, p. 215.) " That at the Beginning of the " Wars, a public monthly Fast was appointed for the last *Wed-*
nesday of every Month ; but no sooner had they got the King
 " upon

PART III. CANTO II. 251

When Providence had been suborn'd,
What Answer was to be return'd.

Else why should Tumults fright us now,
We have so many Times gone through?

525 And understand as well to tame,
As when they serve our Turns, t' inflame,
Have prov'd how inconsiderable
Are all Engagements of the Rabble,

" upon the Scaffold, and the Nation fully secur'd to the Rump's
" Interest, but they thought it needless to abuse, and gull the
" People, with a Multitude of Prayers and Sermons—and so
" by a particular Act of their Worthships (April 23, 1649.) null'd
" the Proclamation for the observance of the former: All which
" verifieth the old Verses.

The Devil was sick, the Devil a Monk would be;

The Devil was well, the Devil a Monk was be.

George Fox, the Father of the Quakers, observes upon their Fasts in general, (*Journal*, p. 194. 294) " That both in the
" Time of the Long Parliament, and of the Protector so called,
" and of the Committee of Safety, when they proclaimed Fasts,
" they were commonly like *Jenebels*, and there was some Mis-
" chief to be done." Their Fastings were mere outside Show, and
Mockery: And in some Respects, they were like the Holy Maid
mentioned by John Taylor the Water-Poet, (see his *Jack a Lent*,
Works, p. 114. And an Account likewise of the *Old Wife of*
the pretended Saints, p. 215. from the *Beshive of the Romish*
Church, fol. 23.) " That enjoin'd herself to abstain four Days
" from any Meat whatsoever; and being lock'd up close in a
" Room she had nothing but her two Books to feed upon: But
" the two Books were two painted Boxes, made in the Form of
" great Bibles, with Clasps and Bosses, the Insides not having one
" Word of God in them — But the one was fill'd with Sweet-
" meats, and the other with Wine; upon which this *De-*
" *vout* *Volary* did fast with zealous Meditation, eating up the
" Contents of one Book, and drinking as contentedly the other."
Vide Miraculum Fratris Jejunantis — *Fascicul. Rer. expendar.*
& fugiendar. p. 522.

†. 521. *When Providence had been suborn'd.* Alluding to the
Impudence of those pretended Saints, who frequently directed
God Almighty, what Answers he should return to their Prayers.
Mr. Simeon Alb was called, THE GOD-CHALLENGER. *Letter sent to*
London from a Spy to Oxford, 1643. p. 4.

- Whose Frenzies must be reconcil'd,
 530 With *Drums*, and *Rattles*, like a Child;
 But never prov'd so prosperous,
 As when they were led on by us :
 For all our scouring of Religion
 Began with Tumults and Sedition :
 535 When Hurricanes of fierce Commotion,
 Became strong Motives to Devotion :
 (As carnal Seamen, in a Storm,
 Turn pious Converts, and reform)
 When rusty Weapons, with chalk'd *Edges*,
 540 Maintain'd our feeble Priviledges,
 And Brown-Bills, levy'd in the City,
 Made Bills to pass the *Grand Committee* :

†. 537, 538. *As carnal Seamen, in a Storm,—Turn pious Converts, and reform.*] The Cowardice of Sailors in a Storm, is humorously exposed by *Rabelais*, in the Character of *Panurge*, (Works, book 4. chap. 18. p. 78, &c.) “Murder! This Wave will sweep us away. Alas! the *Mizen-Sail*’s split; the Gallery’s wash’d away; the Masts are sprung; the Main Top—Mast Head drives into the Sea; the Keel is up to the Sun: Our Shrouds are almost all broke and blown away. Alas! alas! Who shall have this Wreck? Friend, lend me here behind you one of these Whales: Your Lanthorn is fallen, my Lads. Alas! don’t let go the Main Tack, nor the *Bowlin*. I hear the Block crack; is it broke? For the Lord’s Sake, let us save the Hull, and let all the Rigging be d——d—— Look to the Needle of your Compass, I beseech you, good Sir *Astrophel*, and tell us, if you can, whence comes this Storm? My Heart’s sunk down below my Midriff——By my Troth I am in a sad Pright——I am lost for ever——I confute myself for mere Madneis and Fear——I am drowned, I am gone, good People, I am drowned.” See *Shakespeare’s Tempest*, act. 1. *Tatler*, N^o 111. Of the *Atheist in a Storm*. *Amb’s Acc*, Sir Roger *L’Estrange’s Fables*, part. 2. fab. 115.

†. 539. *When rusty Weapons, with chalk’d Edges.*] To fight with *rusty*, or *poison’d Weapons* was against the Law of Arms: So when the Citizens used the former, they *chalk’d* the *Edges*. (Mr. *W.*) See *Hamlet*, *Shakespeare’s Plays*, vol. 7. p. 342.

PART III. CANTO II. 253

- When *Zeal*, with aged Clubs and Gleaves,
 Gave Chase to *Rockets*, and *White Sleeves*,
 545 And made the *Church*, and *State*, and *Laws*,
 Submit t' *Old Iron*, and the *Cause*.
 And as we thriv'd by *Tumults* then,
 So might we better now agen,
 If we knew how, as then we did,
 550 To use them rightly in our Need.
Tumults, by which the Mutinous,
 Betray themselves instead of us ;
 The hollow-hearted, disaffected,
 And close malignant are detected :
 555 Who lay their Lives and Fortunes down,
 For Pledges to secure our own ;
 And freely sacrifice their Ears
 T' appease our Jealousies and Fears.
 And yet for all these Providences
 560 W' are offer'd, if we had our Senses ;
 We idly sit like stupid Blockheads,
 Our Hands committed to our Pockets ;
 And nothing but our Tongues at large,
 To get the Wretches a Discharge.
 565 Like Men condemn'd to Thunder-Bolts,
 Who, e're the Blow, become mere Dolts :

†. 544. *Gave Chase to Rockets, and white Sleeves.*] Alluding to the Insults of the *Mob* upon the *Bishops* in those Times. Lord *Clarendon* informs us, (*History of the Rebellion*, vol. 1. p. 266.) " That the *Mob* laid Hands upon the Archbishop of *York*, going to the House of Peers, in that Manner, that if he had not been seasonably rescu'd, 'twas believed, they would have murder'd him : So that all the *Bishops*, and many Members of both Houses withdrew themselves from attending, from a real Apprehension of endangering their Lives." See *French Report. Loyal Songs*, reprinted, 1731. vol. 1. N° 11. p. 25. See the Word *Rockets* explained, *Wheatley's Rational Illustration*.

†. 565, 566. *Like Men condemn'd to Thunder-Bolts,—Who e're the Blow, become mere Dolts.*] *Viz.* Soldiers condemned to be shot.
 Quos

- Or Fools besotted with their Crimes,
 That know not how to shift betimes.
 : And neither have the Hearts to stay,
 570 Nor Wit enough to run away :
 Who, if we cou'd resolve on either,
 Might stand or fall at least together ;
 No mean or trivial Solaces
 To Partners in extreme Distress ;
 575 Who use to lessen their Despairs,
 By parting them int' equal Shares ;
 As if the more they were to bear,
 They felt the Weight the easier :
 And ev'ry one the gentler hung,
 580 The more he took his Turn among.
 But 'tis not come to that, as yet,
 If we had Courage left, or Wit :
 Who, when our Fate can be no worse,
 Are fitted for the bravest Course ;
 585 Have time to rally, and prepare
 Our last and best Defence, *Despair* :
 Despair, by which the gallant'st Feats,
 Have been achiev'd in greatest Straits,
 And horrid'st Dangers safely wav'd,
 590 By being couragiously out-brav'd ;
 As Wounds by wider Wounds are heal'd,
 And Poisons by themselves expell'd :

Quos perdere vult *Jupiter*, hos prius dementat.

This has happen'd to some Men from less affecting Circumstances. The famous *Italian* Poet *Tasso* being imprisoned by Order of the Duke of *Ferrara*, for a Challenge given in his Palace, upon which a Duel ensued ; was in his Confinement, dejected with so deep a Melancholy, that it terminated in a Stupidity, *Mr. Fenton's Observations on Waller's Poems*, 4^{to} p. 18. See another Instance, of an innocent Curate, by Mistake taken up by the Inquisition in *Italy*, *Baker's History of the Inquisition*, p. 332.

†. 592. *And Poisons by themselves expell'd.*] See *Annotations on Religio*

- And so they might be now agen,
 If we were, what we shou'd be, *Men*;
 595 And not so dully desperate,
 To side against ourselves with Fate :
 As Criminals condemn'd to suffer,
 Are blinded first, and then turn'd over,
 This comes of breaking Covenants,
 600 And setting up Exauns of Saints,
 That fine, like Aldermen, for Grace,
 To be excus'd the Efficace.
 For spiritual Men are too transcendent,
 That mount their Banks, for Independent,
 605 To hang like *Mahomet*, in th' Air,
 Or *St. Ignatius*, at his Prayer.

Religio Medici, 1672, p. 113. Dr. Derham's *Physico Theology*, book 2. chap. 6. p. 56, 57. 7th edit.

¶ 600. *And setting up Exauns of Saints.*] This is false printed, it should be written *Exemts*, or *Exempts*, which is a French Word pronounced *Exauns* (Mr. D.) *Exempt des Guardes du Corps*: an *Exempt*, a Life-Guard, free from Duty. *Boyer's French Dictionary*.

¶ 601. *That fine like Aldermen for Grace.*] Formerly (whether it be so still in London I know not) when a Man fined for Alderman, he commonly had the Title, and was call'd, Mr. Alderman, though he sat not on the Bench. These *Fanatics*, if they were generous to the *Holder-foth*, and duly paid him a good Fine, receiv'd Grace, and became *Saints* by that Means, though their Lives were very wicked. (Dr. B.)

¶ 605. *To hang like Mahomet in th' Air.*] " Travellers have told us of two *Magnets*, that are placed one of them in the Roof, and the other on the Floor of *Mahomet's* Burying place at *Mecca*; and by that Means (say they) pull the Impostor's iron Coffin with such an equal Attraction, that it hangs in the Air between both of them." (*Speculator*, N^o 191.) They mistake the Place of his Burial, for I think both Dr. *Prideaux*, and Mr. *Reland* agree in this Particular, that he was buried at *Medina*, where he died; and under the Bed where he died; as appears from *Abul-Feda* his Contemporary. *Sepultus est sub lecto in quo mortuus est; Tumulum ei effodit Abu-Talba Al. Anjarius.* (*Ismael Abul-Feda de Vita Mohammedis*, edit. Oxon. 1723. per Jo. Gagnier, p. 141.) Not. Gagnier. Idem vir Cl. *Pocockius*. Ibid. nostrorum hominum de sepulchro *Mohammedis* ignorantiam, merit

- By pure Geometry, and hate
 Dependence, upon Church or State :
 Disdain the Pedantry o' th' Letter,
 610 And since Obedience is better
 (The *Scripture* says) than Sacrifice,
 Presume the less on't, will suffice ;
 And scorn to have the moderat'ft Stints
 Prescrib'd their peremptory Hints,
 615 Or any Opinion, true or false,
 Declar'd as such, in *Doctrinals* :
 But left at large to make their best on,
 Without b'ing call'd t' Account, or Question.
 Interpret all the Spleen reveals,
 620 As *Whittington* explain'd the Bells ;

merito perstringit his Verbis. Unde igitur nobis Mohammedes Cistâ Ferreâ inclusus ; & magnetum vi in aere pendulus ? Hæc cum Mohammedistis recitantur, risu exploduntur, ut nostrorum, in ipsorum rebus, inscitie argumentum. See Le Blanc's *Travels*, part 1. chap. 4. p. 13. and the Report of the Coffin's been swallow'd up by the Opening of the Pavement of the Temple. *Turkish-Spy*, vol. 4. book 4. letter 2.

†. 606. Or St. Ignatius, at his Prayer.] * The Legend says of Ignatius Loyola, that his Zeal and Devotion transported him so, that at his Prayers he has been seen to be raised from the Ground for some considerable Time together." Vide *Maffei Vit. Ignatii*, lib. 1. cap. 7. p. 297, 298. edit Colon. Agrippin. 1590. Mr. Henry Wharton's *Traç*, intitled, *The Enthusiasm of the Church of Rome, demonstrated, in some Observations upon the Life of Ignatius Loyola*, London, 1688. p. 69, &c.

†. 609. Disdain the Pedantry o' th' Letter.] See Note, part 2. cant 2. †. 211.

†. 620. As *Whittington* explain'd the Bells.] Referring to the old *Ballad*, in which are the following Lines.

So from the Merchant Man
 Whittington secretly
 Towards his Country ran,
 To purchase Liberty.
 But as he went along
 In a fair Summer's Morn,
 London Bells sweetly rung,
 Whittington back return.

And bid them selves, turn back agen
Lord May'rs of New Jerusalem.
 But look so big, and over-grown,
 They scorn their Edifiers t' own,
 625 Who taught them all their *sprinkling Lessons*,
 Their Tones, and sanctify'd Expressions ;
 Bestow'd their Gifts upon a Saint,
 Like Charity, on those that want ;
 And learn'd th' *Apocryphal Bigots*,
 630 T' inspire themselves with *Short-hand Notes* ;

*Evermore sounding so ;
 Turn again Whittington ;
 For thou in Time shalt grow
 Lord Mayor of London :
 And to the City's Praise,
 Sir Richard Whittington
 Came to be in his Days*

Thrice Mayor of London. (Four Times, *Weever's Fun. Mon.*)
 See a full Account of him, and his great Benefactions, (*Stow's Survey of London*, 4^o. 1599. *Weever's Ancient Funeral Monuments*, p. 434. *Baker's Chronicle*, edit. 1670. p. 169. *Echard's History of England*, vol. 1. p. 434. *Rapin's History*, folio edit. vol. 1. p. 504. Famous and remarkable History of Sir Richard Whittington, thrice Lord Mayor of London, written by T. H. *Vulgaria* vol. 3. N^o 12. Bibliothec. Pepysian.)

The *Tatler* observes, (N^o. 78.) " That Alderman *Whittington* began the World with a *Cat*, and died worth 350 Thousand Pounds, which he left to his only Daughter three Years after his Mayoralty." And the Author of *A Tale of a Tub*, merrily observes, upon the Story of *Whittington* and his *Cat*, " That it is the Work of that mysterious *Rabbi*, *Jebuda Hannashi*, containing a Defence of the *Gemara* of the *Jerusalem Misna*, and it's just Preference to that of *Babylon*, contrary to the vulgar Opinion." (*Introduction*, p. 49.)

† 629. And learn'd th' *Apocryphal Bigots*.] Their Bigotry against the *Apocrypha* was so remarkable, that even the most learned amongst them, when Opportunity offer'd, had a Fling at it : And amongst the rest, the learned Dr. *Lightfoot*. (then Member of the Assembly of Divines) " Thus sweetly and nearly (says he) stand the *Two Testaments* joyn'd together, and thus divinely would they kiss each other, but that the wretched *Apocrypha* does thrust in between ; like the two *Cerberus* betwixt the Temple Oracle, they would touch each other, the End of
 Vol. II. R the

For which they scorn and hate them, worse
Than Dogs and Cats do Sow-gelders.

“ the Law with the Beginning of the Gospel, did not this
“ Patchery of human Inventions divorce them asunder. “ (*Light-
foot's Last Sermon before the Commons*, March 9. 1643. call'd *Elias
Redivivus*, p. 5. *Cent. of Eminent Presbyterian Preachers*, p. 87.)
This Prejudice of theirs is humourously banter'd by Sir Roger
L'Estrange. (See *Fable*, intitled, *A Wonderful Antipathy*, 2^d part,
fab. 241.) He tells us of a Lady, that had undoubtedly been
choked with a Piece of an *Apple-tart*, if her next Neighbour at
the Table had not dextrously got it out of her Throat.—She
was a tender-conscienc'd Creature, and the Tart, it seems, was
bottom'd with a Piece of the *Apocrypha*; and her Antipathy to
that Kind of Trade, would have been as much as her Life was
worth, if she had not been seasonably reliev'd.

ψ. 630. *To inspire themselves with Short-hand Notes,]*

And his Way to get all this

Is mere Diffimulation,

No factious Lecture does he miss,

And 'scapes no Schism that's in Fashion;

But with short Hair and shining Shoes,

He with two Pens and Note-Book goes,

And winks, and writes at random;

Then with short Meal and tedious Grace,

In a loud Tone, and publick Place,

Sings Wisdom's Hymns, that trot and pace,

As if Goliath scann'd 'um.

The Reformation. Collection of Loyal Songs, reprinted 1731, vol. 1.
N^o 65. St. 7.

This Practice is likewise banter'd by the Author of *A Satyr a-
gainst Hypocrites*.

There Will writes short-hand with a Pen of Brass;

O, how he's wondred at by many an Ass!

That see him shake so fast his warty Fist,

As if he'd write the Sermon 'fore the Priest

Has spoke it, —————

P. 5.

Stand up Good Middle Isle Folks, and give Room,

See where the Mothers, and the Daughters come:

Behind, the Servants looking all like Martyrs,

With Bibles in Plush Jerkins, and Blue Garters;

The Silver Inkborn, and the Writing Book,

In which I wish no Friend of mine to look;

Left he be cross'd, and blest with all the Charms,

That can procure him Aid from Conjurers Harms.

Id. Ib. p. 8.

But

- For who first bred them up to pray,
 And teach, the *House of Commons* Way?
 635 Where had they all their gifted Phrases,
 But from our *Calamies* and *Cases*?
 Without whose Sprinkling and Sowing,
 Who e'er had heard of *Nye*, or *Owen*?
 Their *Dispensations* had been stifled,
 640 But for our *Adoniram Byfield*:

But they that did not mind the dolorful Passion,

Follow'd their Business on another Fashion:

For all did write, the Elders and the Novice;

Methought the Church look'd like the Six Clerks Office. Ibid. 17.

¶ 636. *But from our Calamies and Cases.*] *Calamy* and *Case* where chief Men among the *Presbyterians*, as *Owen* and *Nye* were amongst the *Independents*. (Dr. B.)

Sir *John Birkenhead* (see *Paul's Church-yard*, cent. 3. class 10. sect. 21.) makes it a Query, "Whether *Calamy* and *Case* were not able to fire the *Dutch Armada*, with the Breath of their Nostrils, and the Assistance of *Oliver's* Burning-glass, (his Nose) from the Top of *Paul's* Steeple, and save the Watermen the Danger of a Sea Fight." (See a further Account, *Impartial Examination of Mr. Neal's* 3^d vol. of the *History of the Puritans*, p. 172. Margin.)

'Tis observ'd of Mr. *Edmund Calamy*, (in a Tract, intitled, *The Arraignment of Persecution*, p. 16.) "That he was a Man newly metamorphosed, by a Figure which *Rhetoricians* call *Metonymia Beneficii*, from *Episcopacy* to *Presbytery*." And in another, intitled, *A Looking-glass for Schismatics*, 1725. p. 88.) "That when the Bishops did bear Rule, he was highly conformable in wearing the Surplice and Tippet, reading the Service at the High Altar, bowing at the Name of *Jesus*, and so zealous an Observer of Times and Seasons, that being sick and weak on *Christmas-Day*, with much Difficulty he got into the Pulpit, declaring himself there to this Purpose: *That he thought himself in Conscience bound to preach that Day, lest the Stones of the Streets should cry against him.*" And yet upon a Turn of the Times, in a *Fast Sermon* upon *Christmas-Day*, 1644. (p. 41.) he used the following Words. "This Year, God, by his Providence, has buried this Feast in a Fast, and I hope it will never rise again."

¶ 640. *But for our Adoniram Byfield.*] He was a broken Apothecary, a zealous Covenanter, one of the Scribes to the Assembly of Divines; and no Doubt for his great Zeal and Pains-taking in his Office, he had the Profit of printing the *Directory*.

- And had they not begun the War,
 Th' had ne'er been *Sainted* as they are :
 For *Saints* in Peace degenerate,
 And dwindle down to Reprobate ;
 645 Their *Zeal* corrupts, like standing Water,
 In th' Intervals of *War* and *Slaughter* ;
 Abates the Sharpness of its Edge,
 Without the Pow'r of *Sacrilege*.
 And though they've Tricks to cast their Sins,
 650 As easy as Serpents do their Skins,
 That in a While grow out agen,
 In Peace they turn mere carnal Men,

the Copy whereof was sold for 400*l.* though, when printed, the Price was but Three-pence. 'Tis query'd by Sir *John Birkenhead* (*Paul's Church-yard*, cent. 1. class. 4. sect. 91.) " Whether " the Stationer, who gave 400*l.* for the *Dirge*, was cursed " with Bell and Candle, as well as Book? *Owerton* (*Arraign-ment of Persecution*, p. 39.) says, He gave 450*l.* for it."

This *Byfield* was Father to the late celebrated Dr. *Byfield*, the *Sal Volatile Doctor*. Mr. *Cleveland*, in his *Hus and Cry* after Sir John Presbyter, has the following Lines upon him.

If you meet any that do thus attire them,

Stop them, they are the Tribe of Adoniram.

¶ 648. *Without the Power of Sacrilege.*] 'Tis an Observation made by many Writers upon the *Assembly of Divines*, That in their Annotations upon the Bible, they cautiously avoid speaking upon the Subject of *Sacrilege*.

¶ 650. *As easy as Serpents do their Skins.*] To this *Virgil* alludes, *Æneid*. 2. 471, &c.

Qualis ubi in lucem coluber mala gramina passus, &c.

So shines, renew'd in Youth, the crested Snake,

Who slept the Winter in a thorny Brake ;

And casting off his Skin, when Spring returns,

Now looks aloft, and with new Glory burns.

Mr. Dryden.

And in another Place, *Georgic*. lib. 3. 438, 439.

Cum positis novus exuviis nitidusque juventa

Volvitur.

Lucretius speaks to the same Purpose, *De Rerum Naturâ*, lib. 3. 613, 614.

And from the most refin'd of Saints,
As naturally grow Miscreants,
655 As Barnacles turn Soland Geefe
In th' Islands of the *Orcades*.

Sed magis ire foras, vestemque relinquere, ut anguis
Gauderet praelonga senex.

*As Snakes, when e'er the circling Year returns,
Rejoice to cast their Skins, or Deer their Horns.*

Mr. Creech.

And so does Mr. Spenser, *Fairy Queen*, book 4. canto 3. St. 29.
vol. 3. p. 582.

*Like as a Snake, whom weary Winter's Teen [Sorrow]
Hath worn to Nought, now feeling Summer's Might
Casts off his Skin, and freshly doth him dight. [drift]*

See Lord Bacon's *Natural History*, cent. 8. p. 154. *Shakespeare's
Midsummer Night's Dream*, Works, vol. 1. p. 99. Dr. *Darham's
Physico-Theology*, book 9. chap. 1. p. 398. 7th edit.

¶ 655. *As Barnacles turn Soland Geefe.*] It is said, That in the
Orcades of Scotland, there are Trees which bear these *Barnacles*,
which dropping into the Water, become *Soland Geefe*.

To this Opinion *Du Bartas* alludes, (*Divine Works*, p. 228.)

*So Slow Bootes underneath him sees,
In th' Icy Isles, those Gossings hatch'd of Trees;
Whose fruitful Leaves falling into the Water,
Are turn'd, they say, to living Fowls soon after:
So rotten Sides of broken Ships do change
To Barnacles; O Transformation strange!
'Twas first a green Tree, then a gallant Hull;
Late a Mylbrum, then a flying Gull.*

Dr. Turner, an *Englishman*, gave in to this Opinion, as *Wierus*
observes, (*de prestigiis Dæmonum*, lib. 3. cap. 24.) and of later
Years, Sir Robert Moray, who, in his *Relation concerning Barna-*
cles, (*Philosophical Transactions*, vol. 11. num. 137. p. 925, 926.)
gives the following Account. "These Shells hang at the Tree
" by a Neck longer than the Shell; of a Kind of filmy Sub-
" stance, round and hollow, and creased, not unlike the Wind-
" pipe of a Chicken; spreading out broadest where it is fastened
" to the Tree, from which it seems to draw and convey the
" Matter, which serves for the Growth and Vegetation of the
" Shell, and the little Bird within it.

" This Bird in every Shell that I opened, as well the least as
" the biggest, I found so curiously and completely form'd, that
" there appear'd nothing wanting as to the external Parts for making
" up a perfect Sea-Fowl; every little Part appearing so distinctly,
" that the whole look'd like a large Bird seen through a Con-

Their *Dispensation's* but a Ticket,
 For their conforming to the Wicked ;
 With whom the greatest Difference
 660 Lies more in Words, and Shew, than Sense.

"cave, or diminishing Glafs, the Colour and Feature being every where so clear and neat. The little Bill like that of a Goose, the Eyes mark'd, the Head, Neck, Breast and Wings, Tail and Feet form'd, the Feathers every where perfectly shaped, and blackish colour'd, and the Feet like those of other Water-Fowl to the best of my Remembrance: all being dead and dry, I did not look after the inward Parts of them; but having nipt off, and broken a great many of them, I carry'd about twenty or twenty-four away with me: The biggest I found upon the Tree was about the Size of the Figure here representing them; nor did I ever see any of the little Birds alive, nor met with any body that did; only some credible Persons have assured me, they have seen some as big as their Fift." (See a further Account of the *Scotch Barnacle*, and the *French Macraus*, of the Duck Kind. *Philosophical Transactions*, vol. 15. num. 172. p. 1036.)

Mr. *Clewland* from this Tradition has rais'd a pungent Satire against the *Scots*.

— *A Volder for the Nonce,*
I wrong the Devil, shou'd I pick their Bones ;
That Dish is his, for when the Scots decease,
Hell like their Nation, feeds on Barnacles.
A Scot, when from the Gallows Tree got loose,
Drops into Styx, and turns a Soland Goose.

My Friend, the Reverend Mr. *William Smith*, of *Bedford*, observes: that it is a Fact well known in all Fens, that the wild Geese and Ducks forsake them in laying Time; going away to the uninhabited (or very little frequented) Isles in *Scotland*, in order to propagate their several Kinds with greater Safety: their young ones as soon as hatch'd are naturally led by them into Creeks and Ponds, and this (he imagines) gave Rise to the old vulgar Error, that Geese spring from *Barnacles*. "I have formerly (says he) upon *Ullswater* (which is seven Miles long, one Mile broad, and about twenty Fathom deep, and parts *Westmoreland* from *Cumberland*), seen many Thousands of them together, with their new Broods in the Month of *October*, in a calm and serene Day, resting (as it were) in their Travels to the more southern Parts of *Great Britain*: And give me Leave to add, that one Mr. *Drummond*, in a Poem of his, call'd *Polemio-Middinia*, intitles the rocky Island of *Bass*, *Bassa Solgosi-fera* (p. 2. edit. 1691. *Oxon*, 4^{to}.) Captain *Tlexer*, in his
" fine

For as the *Pope*, that keeps the Gate
Of Heaven, wears three Crowns of State;
So he that keeps the Gate of Hell,
Proud *Cerberus*, wears three Heads as well:

"fine Cuts of *Scotland*, exhibits an exceeding beautiful Prospect
"of the said Island, with the wild Fowls flying over, or swim-
"ming all around. I had almost forgot to tell you, that almost
"all the *Drakes* stay behind in *Deping-Fen* in *Lincolnshire*."

John Major (an ancient *Scotch* Historian, *De Reb. Scotor.* lib. 1. fol. 10. edit. 1521.) seems to confirm this in some Respects. *Hæ anates, aut hi anseres* in vere, turmatim a meridie ad *Rupem Bas* quotannis veniunt, & rupem duobus vel tribus diebus circumvolitant: Quo in tempore rupem inhabitantes nullum tumultum faciunt; tunc nidificare incipiunt, & tota æstate manent, & piscibus vivunt.——

(See a further Account, *Bishop Gibson's Camden*, vol. 2. col. 1184. *Bishop Hall's Meditations*, &c. 1615. p. 72. *Sir Thomas Browne's Vulgar Errors*, book 3. chap. 28.)

*. 661, 662. For as the *Pope*, that keeps the Gate — Of Heaven———] *St. Peter* is by *Papish* Writers, called *Janitor Ecclesiæ*. (Vide *Sanderi*, lib. de *Clave David.* chap. 1. p. 10. edit. *Wiceburgi.* 1592. *Præcip. Fidei Doctrinal. Demonstrat. a Tho. Stapletono* cont. 2. lib. 6. cap. 6. p. 216. *Parisiis*, 1579.) *Mr. Laurence Horvel* observes, (*History of the Pontificate*, p. 17.) "That an Epistle ascribed to *Pope Calixtus*, probably gave Occasion to that idle Fable of *Saint Peter's* being the "Porter of Heaven. For the Author of it, exciting People to "several *Christian* Duties, promises them the Reward of eternal "Glory by *Jesus Christ*, and that *Saint Peter* should open to them "the Gates of Glory: These (says he) are mere Dreams of old "Women, to make *Saint Peter*, Porter of Heaven; as if the "Gates of it were not committed to all Pastors of the Church, "with *Saint Peter*." (See the *Tale of Sixtus Quintus*, *Sir Francis Bacon's Apophegms*, N^o 110. *Resuscitatio*, p. 237.)

Funebre autem sacrum faciunt pro defunctis (*Græci*, & *Rutheni*) quod ii suffragiis tolerabiliorem animabus locum impetrari sperant, ubi facilius extremum diem judicii expectare possunt: Etiam cum aliquis magnæ autoritatis vir moritur; tunc *Metropolitanus*, sive *Episcopus* Epistolam ad Sanctum *Petrum* scribit, sigillo suo, & manus subscriptione munitam, quam super pectus defuncti ponit, dans testimonium de bonis, piisque operibus ejus, utique in cælum facilius post diem judicii admitteretur, & *Christianæ Religionis Catholicæ* agnoscat, subscribunt. (*Rer. Moscoviticar. Comment. a Sigismundo*, &c. 1600. p. 174.)

- 665 And, if the World has any Troth,
 Some have been canoniz'd in both.
 But that which does them greatest Harm,
 Their spiritual Gizzards are too warm,
 Which puts the over-heated Sots
- 670 In Fevers still, like other Goats ;
 For though the Whore bends Hereticks
 With Flames of Fire, like crooked Sticks ;
 Our Schismaticks so vastly differ,
 Th' hotter th' are, they grow the stiffer ;
- 675 Still setting off their spiritual Goods,
 With fierce and pertinacious Feuds.
 For Zeal's a dreadful *Termagant*,
 That teaches Saints to *tear, and rant*,
 And *Independents* to profess
- 680 The Doctrine of Dependences ;
 Turns meek, and secret, sneaking ones,
 To *Raw-heads fierce, and Bloody-Bones* :

γ. 663, 664. *So he that keeps the Gates of Hell,—Frend Cerberus, wears three Heads as well.]*

———*Tenuitque inhians tria Cerberus ora.*

Virgil. Georg. lib. 4. 483.

To this Fable Mr. *Spenser* alludes, *Fairy Queen*, book 1. canto 5. St. 34. vol. 1. p. 83.)

Before the Threshold dreadful Cerberus

His three deformed Heads did lay along ;

Curl'd with a thousand Adders venomous,

And lill'd forth his bloody, flaming Tongue :

As then he 'gan to rear his Bristles strong ;

And felly gnare. ———

γ. 680. *The Doctrine of Dependences.]* I have heard of an *Independent* Teacher, who came to subscribe at the Sessions, and being ask'd by the Gentlemen upon the Bench, of what Sect he was ? He told them, that he was an *Independent* ; Why an *Independent* ? says one of the Justices. I am called an *Independent* (says he) because *I depend upon my Bible.*

γ. 682. *To Raw-heads fierce, and Bloody-bones.]* The Author of a *Dialogue between Timothy and Philatheus, (Introduction, p. 33.)* speaking of that barbarous Custom among the *Heathens*,
 of

And not content with endless Quarrels
 Against the Wicked, and their Morals,
 685 The *Gibellines*, for want of *Guelfs*,
 Divert their Rage upon themselves.
 For now the War is not between
 The Brethren, and the Men of Sin ;
 But Saint and Saint, to spill the Blood
 690 Of one another's Brotherhood ;
 Where neither Side can lay Pretence
 To *Liberty of Conscience*,
 Or zealous Suff'ring for the Cause,
 To gain one Groat's-worth of Applause :

of sacrificing their Children : " It came to pass with some of them
 " (says he) that they made nothing to bake, and stew their Chil-
 " dren, without Pepper and Salt; and to invite such of their
 " Gods as they best liked, to the Entertainment. This gave
 " Rise to the natural Apprehensions all our little ones have of
 " *Raw-head, and Bloody-bones*. And I must needs tell you, I
 " should not have liked it myself; but should have took to my
 " Heels, at the first Sound of the *Stew-Pan*; and besides that,
 " have had a mortal Aversion to *minc's Meat* ever after."

†. 685. *The Gibellines, for want of Guelfs.*] *Monkish of Salmo-*
net (see his *History of the Troubles of Great-Britain*, translated,
 2^d edit. 1739, in folio, p. 23) compares the *Covenanters* and
Anti-Covenanters, to the *Guelfs* and *Gibellines*. These were two
 opposite Factions in *Italy*, that engaged against each other, in the
 thirteenth Century, one in Behalf of the Emperor, and the other
 in Behalf of the Pope.

Factiones *Guelforum pro Pontifice, & Gibellinorum pro Cæsare* in
Italiâ oriuntur, 1245. (*Chronograph. Ecclesiæ Christianæ a Henrico*
Pantaleone, Basileæ 1568. p. 99. *Sleidavi Comment. lib. 14.*
 p. 294. edit. *Francofurti ad Mœnum* 1568. *Naucleri Chrono-*
graph. vol. 2. p. 827. Notit. Romani Germanic. Imperii, lib. 4.
 cap. 4. p. 205; &c. *J. Dubravii Olomucensis Episcopi, Histor.*
Boemic. lib. 15. p. 143. Whetstone's English Mirror, 1586, lib.
 1. chap. 9. p. 65. *Pufendorf's Introduction to the History of Eu-*
rope, 6th edit. p. 310. 643. 644, &c.)

Dr. *Heylin* observes, (*Cosmography*, edit. 1670. p. 130.) " That
 " some are of Opinion, that the Fiction of *Elfs* and *Goblins*,
 " whereby we used to fright young Children, was derived from
 " *Guelfs* and *Gibellines*." Vide *Skinner's Etymologic. Lingæ*
Anglicanæ, sub voce *Goblins*.

- 695 For though endur'd with *Resolution*,
 'Twill ne'er amount to *Persecution*.
 Shall precious Saints, and secret ones,
 Break one another's outward Bones,
 And eat the Flesh of Bretheren,
 700 Instead of Kings, and mighty Men?
 When Fiends agree among themselves,
 Shall they be found the greater Elves?
 When *Bell's* at Union with the *Dragon*,
 And *Baal-Peor* Friends with *Dagon*;
 705 When *Savage Bears* agree with *Bears*,
 Shall *secret ones* lug *Saints* by th' *Ears*,
 And not atone their fatal *Wrath*,
 When common *Danger* threatens both?
 Shall Mastiffs by the Collars pull'd,
 710 Engag'd with Bulls, let go their Hold?
 And Saints whose Necks are pawn'd at Stake,
 No Notice of the *Danger* take?
 But though no Pow'r of *Heav'n* or *Hell*
 Can pacify *Phanatick Zeal*;
 715 Who wou'd not guess there might be *Hopes*,
 The Fear of *Gallowfes* and *Ropes*,
 Before their Eyes, might reconcile
 Their Animosities a while?

†. 705. *When Savage Bears agree with Bears.*]

Quando

*Indica Tigris agit cum Rabida Tigride pacem
 Perpetuam: Sævis inter se convenit Urfis.*

Juvenal, Sat. 15. 163, 164.

*Tyger with Tyger, Bear with Bear you'll find
 In Leagues offensive, and defensive join'd.*

Mr. Dryden,

Bears do agree with their own Kind;

But he was of such a cruel Mind;

He kill'd his Brother Cobler before he had din'd.

(*An Hymn to the gentle Craft, or Hewson's Lamentation. Collection
 of Loyal Songs, vol. 2. N^o 54.*)

PART III. CANTO II. 267

- At least until th' had a *clear Stage*,
 720 And equal Freedom to ingage,
 Without the Danger of Surprise
 By both our common Enemies ?
 This none but we alone cou'd doubt,
 Who understand their *Workings out* ;
 725 And know 'em both in *Soul and Conscience*,
 Giv'n up t' as *Reprobate a Nonsense*
 As spiritual Out-Laws, whom the Pow'r
 Of Miracle can ne'er restore.
 We, whom at first they set up under,
 730 In Revelation only of *Plunder*,
 Who since have had so many Trials
 Of their encroaching *Self-denials*,
 That rook'd upon us with Design
 To *out-reform*, and *undermine* ;
 735 Took all our Interests and Commands
 Perfidiously, out of our Hands ;
 Involv'd us in the *Guilt of Blood*,
 Without the *Motive-Gains* allow'd,
 And made us serve as *ministerial*,
 740 Like younger Sons of *Father Belial*.

¶ 733: *That rook'd upon us with Design.*] These pretended Saints at length, by their Quarrels, fairly play'd the Game into the Hands of the *Cavaliers*: And I cannot but compare them to those *Wiseacres* who found an *Oyster*, and to end the Dispute, put it to a Traveller passing by to determine, which had the better Right to it? "The Arbitrator very gravely takes out his Knife, and opens it, the *Plaintiff* and *Defendants* at the same Time "gaping at the Man to see what would come on't. He loosens the Fish, gulps it down, and as soon as ever the Morfel was gone the Way of all Flesh, wipes his Mouth, and pronounces Judgment. *My Masters*, (says he with the Voice of Authority) "the Court has order'd each of you a *Shell without Cost*; and so "pray go home again, and live peaceably among your Neighbours." (*L'Estrange's Fables*, part 1. fab. 411.)

- And yet for all th' inhuman Wrong,
 Th' had done us, and the Cause so long,
 We never fail'd to carry on
 The Work still, as we had begun :
- 745 But true and faithfully obey'd,
 And neither *preach'd* them Hurt, nor *pray'd* ;
 Nor troubled them to crop our Ears,
 Nor hang us like the *Cavaliers* ;
 Nor put them to the Charge of *Gaols*,
 750 To find us *Pillories*, and *Cart's-Tails*,
 Or *Hangman's Wages*, which the State
 Was forc'd (before them) to be at ;

9. 751. *Of Hangman's Wages.*] Thirteen Pence Half-penny have usually been called *Hangman's Wages*.

*For Half of Thirteen Pence Half-penny Wages,
 I would have clear'd all the Town Cages,
 And you should have been rid of all the Sages.*

I and my Gallows grin.

(*The Hangman's last Will and Testament. Loyal Songs*, vol. 2. p. 238) To this probably the Author of a Tract, intitled, *The Marquis of Argyle's last Will and Testament*, published 1661, p. 5. alludes, " *Item*, To all the old *Presbyterian Serpents*, that have " slip their Skins, and are winding themselves into Favour in " the *A-la-mode Cassock*—I bequeath to each a *Scotch thirteen* " *Pence Half-penny*, for the Use of 'Squire Dun, (the Hangman) " who shall shew them Slip for Slip." *Hugh Peters* in a Tract, intitled, *A Word to the Army, and two Words for the Kingdom*, 1647. p. 12. prop. 19. advises, " That poor Thieves may not " be hang'd for *thirteen Pence Half-penny*, but that a Gallies may " be provided to row in the River, or Channel, to which they " may be committed, or employ'd in draining Lands, or banished."

I cannot really say, whence that Sum was called Hangman's Wages, unless in Allusion to the *Halifax Law*, or the customary Law of the Forest of *Hardwick* by which every Felon taken within the Liberty or Precincts of the said Forest, with Goods stolen to the Value of thirteen Pence Half-penny, should, after three Market-Days in the Town of *Halifax*, after his Apprehension and Condemnation, be taken to a Gibbet there, and have his Head cut off from his Body. (See Mr. *Wright's History of Halifax*, 1738. p. 87.)

PART III. CANTO II. 269

- That cut, like Tallies, to the Stamps,
 Our Ears for keeping true Accompts,
 755 And burnt our Vessels, like a new
 Seal'd Peck, or Bushel, for b'ing true;
 But Hand in Hand, like faithful Brothers,
 Held for the *Cause*, against all others,
 Disdaining equally to yield
 760 One Syllable, of what we held.
 And though we differ'd now and then
 'Bout outward Things, and outward Men;
 Our inward Men, and constant Frame
 Of Spirit, still were near the same.
 765 And till they first began to *cant*,
 And sprinkle down the *Covenant*,
 We ne'er had Call in any Place,
 Nor dream'd of teaching down *Free Grace*;
 But join'd our Gifts perpetually
 770 Against the common Enemy.
 Although 'twas ours, and their Opinion,
 Each other's Church was but a *Rimmon* :

To this *John Taylor* alludes, (in his Poem, intitled, *A merry wherry ferry Voyage*, Works, p. 12.)

*At Halifax, the Law so sharp doth deal,
 That whose more than thirteen Pence doth steal,
 They have a Jin, that wondrous quick and well,
 Sends Thieves all Head-long unto Heaven or Hell.*

†. 765. *And till they first began to cant.*] From Mr. *Andrew Cam*, and his Son *Alexander*, seditious Preaching and Praying in *Scotland*, was called *Canting*. *Mercurius Publicus*, num. 9. p. 1632, 1633. 1661. *Impartial Examination of Mr. Neal's 4th vol of the History of the Puritans*, p. 126.

†. 771, 772. *Although 'twas ours, and their Opinion,—Each other's Church was but a Rimmon.*] See a remarkable Instance in Proof. from Mr. *Long's* Book intitled, *No Protestant, but Dissenter's Plot*. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 217, &c. And *John Abell's Letter*. *Charles's State Papers*, vol. 2. p. 582.

†. 781,

- And yet for all this *Gospel Union*,
 And outward Shew of *Church-Communion*,
 775 They'd ne'er admit us to our Shares,
 Of ruling Church or State-Affairs :
 Nor give us Leave t' absolve, or sentence
 T' our own Conditions of Repentance :
 But shar'd our *Dividend o' th' Crown*,
 780 We had so painfully preach'd down :
 And forc'd us, though against the Grain,
 T' have Calls to teach it up again :
 For 'twas but Justice to restore
 The Wrongs we had receiv'd before ;
 785 And when 'twas held forth in our Way,
 W' had been ungrateful not to pay :

¶ 781, 782. *And forc'd us, though against the Grain,—T' have Calls to teach it up again.*] Alluding either to the *Presbyterian Plot* 1651, to restore the King, call'd *Love's Plot*: for which Mr. Love, Mr. Jenkins, Mr. Case, Mr. Drake, Presbyterian Ministers, with some of the Laity, were seiz'd and imprison'd ; (see *Ecchard's History of England*, vol. 2. p. 705. and *Lord Clarendon's History of the Rebellion*, vol. 3. p. 337, 338.) and for which Mr. Love and Mr. Gibbons were beheaded on *Tower-hill*, 22^d of August, according to the Sentence of the *High Court of Justice*. (*Whitelock's Mem.* 2^d edit. p. 503.) All the rest were pardon'd (*Whitelock, ibid.* p. 511.) or to the Attempt of the *Scots* to restore him, after he had taken the Covenant, and been crown'd at *Scone*, Jan. 1, 1650-1.

Their Behaviour towards him is notably girded, in the following Lines :

Now for the King the zealous Kirk
 'Gainst the Independent Bleats,
 When as, alas ! their only Work
 Is to renew old Cheats :
 If they can fit, vote what they list,
 And crush the new States down :
 Then up go they, but neither Christ
 Nor King shall have his own.

(Sir John Birkenhead review'd, p. 20.)

- Who for the Right w' have done the Nation,
 Have earn'd our *temporal Salvation*;
 And put our Vessels in a Way;
 790 Once more to come again in Play.
 For if the turning of us out,
 Has brought this Providence about;
 And that our only Suffering
 Is able to bring in the King :
 795 What would our Actions not have done,
 Had we been suffer'd to go on ?
 And therefore may pretend t' a Share,
 At least in *carrying on* th' Affair :
 But whether that be so, or not,
 800 W' have done enough to have it thought ;
 And that's as good as if w' had done 't,
 And easier pass'd upon Account :
 For if it be but half deny'd,
 'Tis half as good as justify'd.
 805 The World is nat'rally averse
 To all the Truth, it sees or hears,
 But swallows Nonsense, and a Lie,
 With Greediness and Gluttony ;
 And though it have the *Pique*, and long,
 810 'Tis still for something in the wrong :
 As Women long, when they're with Child,
 For things extravagant and wild ;

†. 809. *And though it have the pique, and long.*] The *Pica* is a depraved and longing Appetite of Women with Child ; or Girls in the Green Sickness. See *Pica* and *Citta*, *Blancard's Physical Dictionary*.

†. 811, 812. *As Women long, when they're with Child,—For Things extravagant and wild.*] Dr. Daniel Turner, in his Book, *De Morbis Cutaneis*, chap. 12. had given some very remarkable Instances of this Kind : and among the rest, one from *Langius*, (upon the Credit of that Author) of a Woman longing to bite the naked Shoulder of a *Baker* passing by her : Which rather than she
 should

For Meats ridiculous, and fulsome,
 But seldom any thing that's wholesome ;
 §15 And, like the World, *Mens Jobbernales*
 Turn round upon their *Ears*, the *Poles* ;
 And what they're confidently told,
 By no Sense else, can be controul'd.

And this, perhaps, may prove the Means
 §20 Once more, to *hedge-in Providence*.
 For as *Relapses* make Diseases
 More desp'rate than their first Accesses ;

should lose, the good natur'd Husband hires the *Baker*, at a certain Price : Accordingly, when the big-bellied Woman had taken two Morfels, the poor Man, unable to hold out a third, would not suffer her to bite again : For want of which she bore (as the Story goes) one dead Child, with two living.

Wolffius (Lectio. Memorab. par. 2. p. 916.) gives the following more remarkable (but barbarous) Account in the Year 1580. Istuc ætatis *Bretteburgi* mulier gravida, desiderio sui mariti capta, ac accensa edendi, eum noctu jugulavit. Et mortui sic brachium ac latus sinistrum cingulo tenus devoravit. Reliqua fæle condita reposuit : volens & illa comedere. Interea vero tres peperit filios & perpetuo clauditur carcere. *Imp. Rad. 2. Pap. Greg. 13.* (See *Sir Kenelm Digby's Discourse concerning the Powder of Sympathy.*) The merriest Kind of Longing^t was that mentioned by *Ben Johnson*, *Bartholmew Fair*, act. 1. sc. 6. of the Lady who longed to spit in the great Lawyer's Mouth after an eloquent Pleading. These unreasonable Longings are exposed, *SpeSator*, N^o 336. And the Privileges allowed big-belly'd Women, that long'd in *Spain*, are mentioned, *Lady's Travels into Spain*, part 2. letter 9. p. 153.
 §. 815. And, like the World, *Mens Jobbernales*.] Vide *Skynneri Lexic. Etymologic.* and *Rabelais's Works*, passim.

§. 819, 820. And this, perhaps, may prove the Means—Once more, to *hedge-in Providence*.] A remarkable Instance of this we find in a *Book of Psalms*, fitted, as the Title Page says, for the ready Use of all good Christians ; printed by an Order of the Committee of Commons for printing, April 2, 1644. signed *John White*. Ps. xciv. 7. p. 193.

The Lord yet shall not see they say,

Nor Jacob's God shall note.

There is a marginal Explanation of *Jacob's God*—*The God of the Puritans*. Miserable *Cavaliers* indeed ! if they were neither to have a King lest them on Earth, nor a God in Heaven. (Mr. S. W.)

- If we but get again in Pow'r,
 Our Work is easier than before ;
 825 And we more *ready and expert*
 I' th' Mystery, to do our Part.
 We, who did rather undertake
 The *first War* to create, than make :
 And when of nothing 'twas begun,
 830 Rais'd *Funds*, as strange, to carry't on :
 Trepann'd the State, and fac'd it down,
 With Plots and Projects of our own :

†. 830. *Rais'd Funds, as strange, to carry't on.*] See an Account of their remarkable Funds. *Walker's History of Independency*, part 1. p. 7, &c. *Impartial Examination of Mr. Neal's third Volume of the History of the Puritans*, p. 41 to 47 inclusive. Mr. Walker observes, *History of Independency*, part 2. p. 253. "That there " was an Excise upon all that was eat, drank, or worn." See a farther Account of their unreasonable Taxes, *History of Independency*, part 3. p. 7. And in a Tract; intitled, *London's Account, on a Calculation of the arbitrary and tyrannical Exactions, Taxations, Impositions; Excises, Contributions, Subsidies, twentieth Parts; and other Assessments within the Lines of Communication, during the four Years of this unnatural War—Imprinted in the Year 1647.* Thus calculated, p. 11. "That the annual Revenue, they say, " is eleven hundred thousand Pounds a Year; but I place (says " he) but one Million." The Taxes, &c. raised by the Rebels 4378100*l.*—which for the four Years .s 17512400*l.* See *Loyal Convert*, Oxford, 1644. p. 13.

†. 831, 832. *Trepann'd the State, and fac'd it down,—With Plots and Projects of their own.*] Sir Roger L'Estrange calls it the old Cheat of creating new Plots. (*Apology*, p. 57.) It was their constant Practice, when they had any remarkable Point to carry, to pretend there was a Plot on foot to subvert the Constitution. (See Lord Clarendon's *History of the Rebellion*, vol. 1. p. 208, 209, 210. *Impartial Examination of Mr. Neal's second Volume of the History of the Puritans*, p. 255.) Mr. Walker observes of them, *History of Independency*, part 1. p. 77. "That from the Beginning, they " made Lies their Refuge." And elsewhere, (*Ibid.* p. 147.) "That they forged Conspiracies, and false News, to carry on " their base Designs. Their greatest Master-piece (says the Writer " of a Tract, intitled, *The True Informer*, 1643. p. 9.) is to " forge counterfeit News, and to divulge and disperse it as far " as they can, to amuse the World, for the Advancement of " their Designs, and strengthening their Party." See an Account.

VOL. II. S of

- And if we did such Feats at first,
 What can we now w'are better vers'd ?
- 835 Who have a freer Latitude,
 Than Sinners give themselves, allow'd :
 And therefore likeliest to bring in,
 On fairest Terms, our Discipline ;
 To which it was reveal'd long since,
- 840 We were ordain'd by Providence :
 When three Saints Ears, our Predecessors,
 The *Cause's* primitive Confessors,
 B'ing crucify'd, the Nation stood
 In just so many Years of Blood,
- 845 That, multiply'd by *Six*, exprest
 The perfect Number of the Beast,
 And prov'd that we must be the Men,
 To bring this Work about agen ;
 And those who laid the first Foundation,
- 850 Compleat the thorow Reformation :
 For who have Gifts to carry on
 So great a Work, but we alone ?
 What Churches have such *able Pastors*,
 And precious, powerful, *preaching Masters* ?

of one of their *Sham Plots*, *second Part of the History of Independency*, p. 67. Of a *Sham Plot* in *Dorsetshire* smelt out by *Oliver* and *His Blood-Hounds*, id. ib. p. 229. Variety of Instances in a Tract, intitled, *Persecutio Undecima*, reprinted in Folio. 1681. p. 33. Mr. *Symmon's Vindication of King Charles the First* 8^{vo} p. 253. Sir *Philip Warwick's Memoirs*, p. 205. *Presbyterian Prejudice display'd*, in Answer to Mr. *Benjamin Bennet's Memorial of the Reformation*, 1722. p. 58.

† 841. *When three Saints Ears, &c*] * *Burton, Prynne*, and *Bastwick*, three notorious Ringleaders of the Factions, just at the Beginning of the late horrid Rebellion."

† 853, 854. *What Churches have such able Pastors,—And precious, powerful, preaching Masters ?*] What Sort of Preachers these were, may be judg'd from their Sermons, before the two Houses, at *Westminster*, from the breaking out of the Rebellion, to the Murder of the King. Extracts from them
 in

- 855 Possess'd with absolute Dominions
 O'er *Bretbren's Purses*, and *Opinions*?
 And trusted with the double Keys
 Of Heaven, and their Ware-houses;
 Who when the *Cause* is in Distress,
 860 Can furnish out what Sums they please,
 That Brooding lie in Banker's Hands,
 To be dispos'd at their Commands :
 And daily increase and multiply,
With Doctrine, Use, and Usury :
 865 Can fetch in Parties (as in War,
 All other Heads of Cattle are ;)
 From th' Enemy of all Religions,
 As well as high, and low Conditions,
 And share them, from *blue Ribbands*, down
 870 *To all blue Aprons in the Town* :

in a Tract, intitled, *A Century of eminent Presbyterian Preachers*.—And Sir Roger L'Estrange's *Dissenters Savings*, in two Parts. As to their *Learning* and *Casuisry*, the Reader may find some curious Specimens in the first Edition of the *Assemblies Annotations upon the Bible*, publish'd in Folio, 1645. Their note on *Jacob's Kids*, Genesis xvii. 9. *Two good Kids*.] “ Two Kids (say they) seem too much for one Dish of Meat
 “ for an old Man; but out of both, they might take the
 “ choicest Parts, to make it dainty; and the Juice of the rest
 “ might serve for Sauce, or for the rest of the Family, which
 “ was not small.”

And they observe upon *Herod's Cruelty*, Mat. ii. 16.
Sent forth] “ Soldiers to kill the Children without any legal
 “ Trial.”

Y. 869, 870. *And share them, from blue Ribbands down—To all blue Aprons in the Town*.] Alluding to the many Preachers in blue Aprons in those Times: this Secret we learn from the following Passages in *Cleveland*: In the first of these he represents a *Fanatic* within Christ-Church, Oxford, disliking every thing there, before it was reform'd by Plunder and Sequestration.

—————*Shaking his Head*
To see no Ruins from the Floor to th' Lead;
To whose pure Nose, our Cedar gave Offence,
Crying, it smelt of Papists Frankincense:

- From Ladies hurried in *Calleches*,
 With *Cornets* at their Footmen's Breeches,
 To Bawds as fat as *Mother Nab* ;
 All Guts and Belly, like a Crab.
- 875 Our Party's great, and better ty'd
 With *Oaths*, and *Trade*, than any Side :
 Has one considerable Improvement,
 To double fortify the Cov'nant :
 I mean our Covenant, to purchase
- 880 Delinquents Titles, and the Churches :
 That pass in Sale, from *Hand to Hand*,
 Among our selves, for *current Land* :

*Counting our Tapers, Works of Darknes, and
 Chusing to see Priests in blue Aprons stand,
 Rather than with Copes—*

In the other Passage, the Scene is of himself, within a very different Place.

And first, to tell you, must not be forgot,

How I did trot,

With a great Zealot to a Lecture ;

Where I a Tub did view

Hung with an Apron blue,

'Twas the Preacher's I conjecture ;

His Use and Doctrine too,

Was of no better Hue,

Though he spake in a Tone most mickle.

Loyal Songs, vol. 1. p. 132.

From hence we may illustrate our Poet's Meaning, couch'd in that Part of the Character of his Hero's Religion.—'Twas Presbyterian True Blue, part 1. cant. 1. y. 191. (Mr. B.)

This makes our blue Lecturers pray, preach and prate,

Without Reason or Sense against Church, King or State,

To shew the thin Lining of his twice cover'd Pate.

(*The Power of Monty. Loyal Songs*, &c. vol. 1. p. 62.)

See an Account of the Blue Ap: on Committee at Reading. *Mercurius Rusticus*, N° 4. p. 44.

y. 873, 874. To Bawds as fat as Mother Nab :—All Guts and Belly, like a Crab.] Alluding probably to some noted Strumpet in those Times. Gayton (Notes upon *Don Quixote*, book 3. chap. 2. p. 72.) thus describes *Maritornes*. "She was a Sow of the largest Breed, she was an Elephant in Head and Ears—her Belly of a Capacity for a Cellar, two Stands of Ale might find Room there—
 " in,

PART III. CANTO II. 277

And rise or fall, like *Indian Actions*,
According to the Rate of *Factions*.

- 885 Our best Reserve for Reformation,
When new Out-goings give Occasion :
That keeps the Loins of Brethren girt,
The *Covenant* (their *Creed*) t' assert :
And when th' have pack'd a Parliament,
890 Will once more try th' Expedient :
Who can already muster Friends,
To serve for Members, to our Ends,

" in, and a Century of 'Spickets.'"—See *Ben Johnson's Ursula Bartolmew Fair*, passim; and Sir *Fopling Flutter's* Description of the Orange Wench, whom he salutes with the pretty Phrase of Double Tripe, *Spezzator*, N° 65. *Dromio's* Account of *Nell the Kitchen-Wench*. *Shakespeare's Comedy of Errors*. And *Bulwer's Artificial Changeling*, sc. 24, p. 480, &c.

§. 883. *And rise or fall, like Indian Actions*] Alluding probably, to the Subscription set on foot at the general Court at the *East-India House*, October 19, 1657. *Mercurius Politicus*, N° 387. p. 56, &c.

§. 888. *The Covenant (their Creed) t' assert.*] The Author of *Lex Talionis*—printed in the Year 1647, p. 3. *Pub. Lib. Cambr.* xix. 9. 3. takes the following Freedom with the *Covenant*. " Give me Leave to tell you, what your *Covenant* was at first, " and what it is now: It was first by Virtue of Enchantment a " lousy thread-bare *Scots* Chaplain, who growing weary of the " slender Stipend of a bare *Scotch Mark per annum*, came over " into *England* to seek it's farther Advancement, where it became a Tub-Precacher, and so rendering itself capable of holy " Orders, did take upon it to teach and preach upon it's own " Accord.

" The first Attempt by which this *Covenant* sought to ingratiate itself into the People, was by consummating a Marriage " betwixt the Committees: The Match was privately contracted " in the close Committee, and afterwards solemnly published by " legislative Power; which Marriage being thus accomplish'd, " without the Approbation of his Majesty, without the License " of our Church, and without Consent of our Laws, I doubt " not but it may be made null by a Bill of Divorce.—And for " the farther Punishment of your *Covenant*, let it be banish'd " out of this Kingdom for ever, and let it be confined to the " utmost Part of *Scotland*, there to pine and waste itself away " upon it's own Dunghil."—

- That represent no Part o' th' Nation,
 But *Fisher's-Folly* Congregation ;
 895 Are only Tools to our Intrigues,
 And fit like Geese, to hatch our Eggs,
 Who, by their Precedents of Wit,
 T' *out-fast*, *out-loiter*, and *out-fit*,
 Can order Matters under-hand,
 900 To put all Bus'ness to a Stand :
 Lay *Public Bills* aside, for *Private*,
 And make 'em one another *drive out* ;
 Divert the *Great and Necessary*,
 With Trifles to contest and vary ;
 905 And make the Nation *represent*,
 And serve for us, in *Parliament* ;
 Cut out more Work than can be done
 In *Plato's* Year, but finish none ;

†. 894. *But Fisher's-Folly Congregation.*] Sir Roger L'Estrange (*Key to Hudibras*) observes, That a Meeting House was built by one *Fisher* a Shoemaker, which at the Restoration was pull'd down by some of the *Loyalists*; and then lying useless, it was call'd *Fisher's Folly*. But he is mistaken, for Dr. Fuller (*Worthies*, 1662, p. 197.) explaining some *London Proverbs*, amongst the rest, has the two following Lines.

Kirby's; *Castle and Meggle's Glory*;
 Spinola's *Pleasure*, and *Fisher's Folly*.

And observes (from *Stow's Survey*, p. 175.) " That the last was
 " built by *Jasper Fisher*, free of the *Goldsmiths* Company, one of
 " the Six Clerks in Chancery, and a Justice of the Peace, who
 " being a Man of no great Wealth, (as indebted to many) built
 " here a beautiful House with Gardens of Pleasure, and bowling
 " Alleys about it, call'd *Devonshire House* at this Day."

†. 898. *To out-fast.*] Dr. South observes, (*Sermons*, vol. 4, p. 175.) " That their *Fasts* usually lasted from seven in the
 " Morning till seven at Night; that the Pulpit was always the
 " emptiest Thing in the Church; and there was never such a
 " *Fast* kept by them, but their Hearers had Cause to begin a
 " *Thanksgiving* as soon as they had done."

†. 907. *Cut out more Work, &c.*] * *Plato's* Year, or the grand Revolution of the entire Machine of the World, was accounted 4000 Years."

- Unless it be the Bulls of *Lenthal*,
 910 That always pass'd for *fundamental* ;
 Can set up *Grandee* against *Grandee*,
 To squander *Time away*, and *bandy* ;
 Make *Lords and Commoners* lay Sieges,
 To one another's *Privileges* ;
 915 And, rather than compound the Quarrel,
 Engage, to th' inevitable Peril
 Of both their Ruines ; th' only Scope
 And Consolation of our Hope :
 Who, though we do not play the Game,
 920 Assist as much by giving Aim.
 Can introduce our ancient Arts,
 For Heads of Factions, t' act their Parts ;
 Know what a *leading* Voice is worth,
 A *seconding*, a *third*, or *fourth* ;
 925 How much a *casting* Voice comes to,
That turns up Trump, of I, or Na ;
 And by adjusting all at th' End,
 Share ev'ry one his Dividend.
 An Art that so much Study cost,
 930 And now's in Danger to be lost,

†. 909. *The Bulls of Lenthal.*] Mr. *Lenthal* was Speaker to that House of Commons, which begun the Rebellion, murder'd the King, becoming then but the *Rump*, or *Fag-End* of a House, and was turn'd out by *Oliver Cromwell*; restored after *Richard* was outed, and at last dissolv'd themselves at General *Monk's* Command: And as his Name was set to the *Ordinances* of this House, these *Ordinances* are here called the *Bulls of Lenthal*, in Allusion to the *Pope's Bulls*, which are humorously describ'd by the Author of *A Tale of a Tub*, (p. 99.)

†. 923. *Know what a leading Voice is worth, &c.*] Ben *Johnson* merrily observes, (*Discoveries*, edit. 1640. p. 95.) " That Suffrages in Parliament, are numbred, not weigh'd: Nor can it be otherwise in those public Councils, where nothing is so unequal as the Inequality: For there, how odd soever Mens Brains or Wisdom are, their Power is always even and the same."

- Unless our ancient *Virtuoso's*,
 That found it out, *get into th' Houses*.
 These are the Courses that we took
 To carry Things by *Hook, or Crook* ;
 935 And practis'd down from Forty-four,
 Until they turn'd us *out of Door* :
 Besides the Herds of *Boutefeus*,
 We set on Work, without the House ;
 When ev'ry *Knight, and Citizen*,
 940 Kept *legislative Journey-men*,
 To bring them in Intelligence,
 From all Points of the Rabble's Sense ;
 And fill the Lobbies of both Houses
 With politic important Buzzes :
 945 Set up Committees of *Cabals*,
 To pack Designs without the Walls ;
 Examine, and draw up all News,
 And fit it to our present Use.
 Agree upon the Plot o' *th' Farce*,
 950 And ev'ry one his *Part rehearse*.

4. 932. ————— *Get into th' Houses.*] Alluding to the *secluded Members*, who endeavour'd to get into the House when *Richard Cromwell* was set aside, and the *Rump* restor'd, 1659. (See *Echard's History of England*, vol. 2. p. 842.) Sir *Gilbert Gerard* on this Occasion, brought an Action against Colonel *Ash-red*, for denying him Admission. (*Ludlow's Memoirs*, vol. 2. p. 841.)

†. 934. ————— *By Hook, or Crook.*] Judge *Crook* and *Hutton* were the two Judges who dissented from their ten Brethren in the Case of Ship-Money, when it was argued in the *Exchequer*; (see *Echard*, vol. 2. p. 128.) which occasioned the *Wags* to say, that the King carried it by *Hook*, but not by *Crook*. See *Sancho's* Way of explaining this Expression, (*Don Quixote*, vol. 4. chap. 73. p. 718.)

†. 945. *Set up Committees of Cabals.*] A Sneer probably upon *Clifford, Ashley, Burlington, Aslington, Lauderdale*, who were call'd the C A B A L in King *Charles the Second's* Time, from the initial Letters of their Names. (See *Echard*, vol. 3. p. 251.)

PART III. CANTO II. 281

Make Q's of Answers, to way-lay
What t' other Parties like to say :
What *Repartees*, and *smart Reflections*,
Shall be return'd to all Objections :

955 And who shall break the *Master-Jest*,
And what, and how, *upon the rest* :
Help Pamphlets out, with safe Editions,
Of proper Slanders and Seditions :
And Treason for a Token send,

960 By *Letter* to a *Country Friend* ;
Disperse *Lampoons*, the only Wit
That Men, like *Burglary*, commit ;
Wit falser than a *Padder's Face*,
That all its Owner does, betrays ;

965 Who therefore dares not trust it, when
He's in his Calling to be seen.
Disperse the Dung on barren Earth,
To bring new Weeds of *Discord* forth ;
Be sure to keep up *Congregations*,

970 In spite of *Laws* and *Proclamations* :
For *Chiarlatans* can do no Good,
Until they're mounted in a Crowd ;

†. 961, 962. *Disperse Lampoons, the only Wit—That Men, like Burglary, commit.*] *Lampoon* in *French* signifies a drunken Song : And to *Lampoon* one, is to treat him with Ridicule in a Libel or Satire, which is compared here to Burglary ; as being published clandestinely, and without a Name.

†. 969, 970. *Be sure to keep up Congregations,—In Spight of Laws and Proclamations.*] See an Account of the King's Proclamations against their keeping up Conventicles in the Years 1668, 1669. *Echard's History of England*, vol. 3. p. 224. 238. And their Manner of eluding them. *George Fox's Journal*, p. 314.

†. 971. *For Chiarlatans can do no good.*] *Chiarlatan* is an *Empyric*, or *Quack*, who retails his Medicines on a public Stage. *Tom Curyat* observes, (*Crudities*, p. 274.) that *Ciarlatanoes*, or *Ciarlatans*, in *Latin* are called *Circulatores*, and *Agyrtæ* ; from the *Greek* Word *ἀγύρην*, which signifies to draw Company together, for
which

And when they're punish'd, all the Hurt
Is but to fare the better for't ;

- 975 As long as Confessors are sure
Of double Pay for all th' endure ;
And what they earn in Persecution,
Are paid t' a Groat in *Contribution*.
Whence some *Tub-Holders-forth* have made
- 980 In *Powd'ring-Tubs* their richest Trade :
And, while they kept their Shops in Prison,
Have found their Prices strangely risen.
Disdain to own the least Regret
For all the *Christian Blood*, w' have let ;
- 985 'Twill save our Credit, and maintain
Our Title to do so again :
That needs not cost one Dram of Sense,
But *pertinacious Impudence*.
Our Constancy t' our Principles,
- 990 In Time will wear out all Things else :
Like Marble Statues, rubb'd in Pieces,
With Gallantry of Pilgrims Kisses :
While those who turn and wind their Oaths,
Have swell'd and sunk, like other Froths.
- 995 Prevail'd a While, but 'twas not long
Before from *World to World they swung* :
As they had turn'd from Side to Side,
And as the Changlings liv'd, they dy'd.

which *Venice* was very famous. (See more *Pancirolli de Reb. Memorab.* Par. Post. Tit. 1. p. 59. *Chambers's Cyclopædia*.)

¶. 995, 996. *Prevail'd a while, but 'twas not long—Before from World to World they swung.*] Dr. South's Remark upon the *Regicides*, (Sermon on the 29 of May, vol. 5. p. 275.) " That " so sure did they make of Heaven, and so fully reckoned them- " selves in the high Road thither, that they never so much as " thought that their *Saintships* should take *Tyburn* in the Way.

PART III. CANTO II. 283

This said, th' impatient *States-monger*
 1000 Could now contain himself no longer ;
 Who had not spar'd to shew his Piques,
 Against th' *Haranguer's Politicks*,
 With smart Remarks, of *leering Faces*,
 And Annotations of *Grimaces*,
 1005 After h' had administer'd a Dose
 Of *Snuff-Mundungus* to his Nose,
 And powder'd th' Inside of his Skull,
 Instead of th' outward *Jobber-nol*,

†. 1004. ————— *Grimaces*.] First edit. 1674. alter'd 1684.

†. 1005. *After h' had administer'd a Dose—Of Snuff-Mundungus to his Nose*.] From hence 'tis plain how long that foolish and pernicious Custom of *Snuff-taking* has prevailed here in England; which is merrily exposed by Dr. *Baynard*, (*History of cold Baths*, part 2. p. 198.) “ And now (says he) another nasty snuffing In-
 “ vention is lately set on Foot, which is *Snuff-taking*; which
 “ hangs on their Nostrils, &c. as if it were the Excrements of
 “ Maggots tumbled from the Head through the Nose, —I have
 “ read, I think it is in Sir *John Chardin's Travels*, that there is
 “ a Kingdom in the *East-Indies*, call'd *Botan*, where the Subjects
 “ hold the Prince in such Esteem and Reverence, that they dry
 “ and powder his Excrements, and use it as a great Rarity to
 “ strew on Meats, and garnish Dishes with, as we do ours with
 “ grated Bread, Nutmeg, &c. —And I vow, I never see a
 “ Snuff-Box in a Man's Hand, but I think of a *Botanian*, &c.”
Montaigne observes, (*Essays*, vol. 1. chap. 22. p. 135.) “ That
 “ there is a Nation (alluding probably to *Botan*) where the most
 “ eminent Persons about the King stoop to take up his Ordure in
 “ a Linen Cloth.”

Misson (*New Voyages to Italy*, vol. 2. p. 12.) takes Notice of an Order of the Pope's, that no one should take Snuff at Church, with the Reason why. The *Tatler* (N^o 35,) gives this philosophical Reason for taking Snuff: “ That it is done only to supply
 “ with Sensation, the Want of Reflection.” (see the Practice exposed, *Spectator* 344.) The *Spaniards* think more favourably of the Practice, and present Snuff as a Token of Friendship, (*Ladies Travels into Spain*, part 3. p. 269.)

†. 1007. *And powder'd th' Inside of his Soul*.] In the first Edition of 1678; alter'd to *Skull*, 1684. four Years after Mr. *Butler's* Death.

†. 1008. ————— *Outward Jobber-nol*.] The same with *Great-Head*, *Jolter-Head*, *Logger-Head*. See *Jobber-nowl* and *Nowl*, *Skinneri*

- He shook it, with a scornful Look
 1010 On th' Adversary, and thus he spoke :
 In dressing a Calve's Head, although
 The Tongue and Brains together go,
 Both keep so great a Distance here,
 'Tis strange, if ever they come near ;
 1015 For who did ever play his Gambols,
 With such insufferable Rambles ?
 To make the bringing in the KING,
 And keeping of him out, one Thing ?
 Which none could do, but those that swore
 1020 T' as point-blank Nonsense heretofore :
 That to defend, was to invade,
 And to assassinate, to aid :
 Unless, because you drove him out,
 (And that was never made a Doubt)
 1025 No Pow'r is able to restore
 And bring him in, but on your Score.
 A spiritual Doctrine, that conduces
 Most properly to all your Uses.

Skinneri Etymologicon. Junii Etymolog. Anglican. Nowel, a Word often used by the Translator of Rabelais.

¶ 1021, 1022. *That to defend, was to invade,—And to assassinate, to aid.*] This is a Sneer upon Serjeant Wild, who was sent to Winchester to try Rolf, against whom Osborne and Doucet swore positively to his Design of assassinating the King. The Serjeant being bribed to favour, and bring him off, observed upon their Evidence, to the Jury, “That it was a Business of great Importance that was before them; and that they should take heed what they did in it: That there was a Time indeed when Intensions and Words were made Treason, (Words were made Treason without Acts, 1649. *History of Independency*, part 3. p. 46.) but God forbid it should be so now. How did any Body know, but that these two Men, Osborne and Doucet, would have made away the King, and that Rolf charged his Pistol to preserve him?” (*Lord Clarendon's History of the Rebellion*, vol. 3. p. 180.) See *Walker's History of Independency*, part 1. p. 76. This Rolf was a Shoemaker, or one of the gentle Craft. *History of Independency*, part 1. p. 120.

¶ 1025,

'Tis true, *A Scorpion's Oil is said*

- 1030 *To cure the Wounds the Vermine made ;
And Weapons dress'd with Salves, restore
And heal the Hurts they gave before :*
But whether *Presbyterians* have
So much good *Nature* as the *Salve*,
1035 Or *Virtue* in them as the *Vermine*,
Those who have try'd them can determine.
Indeed, 'tis Pity you should miss
Th' *Arrears* of all your *Services*,
And for th' eternal *Obligation*
1040 Y' have laid upon th' ungrateful Nation,
Be us'd s' unconscionably hard,
As not to find a just Reward;
For letting *Rapine* loose, and *Murther*,
To rage just so far, *but no further :*

†. 1029, 1030. ————— *A Scorpion's Oil is said—To cure the Wounds the Vermine made.*] This is mentioned as a Thing certain by Sir *Kenelm Digby*, (*Discourse concerning the Cure of Wounds by Sympathy*) and by *Moufet*. *Medentur enim formice, ut scorpiones suis moribus, & cum malo medelam pariter afferunt.* (*Insectorum Theatr.* lib. 2. cap. 16. p. 246.) *Oleum Scorpionum*, *S. Bernardi oleum* vocatur—*Pestini inunctum valet contra morsus quoscumque venenosos.* (*Insector. Theatr.* lib. 2. cap. 10. p. 209.) See *Philosophical Transactions*, vol. 39. num. 443. p. 318. Dr. *Mead's Mechanical Operation of Poisons*. 'Twas observed of *Athenagoras*, a Grecian, that he never felt Pain from the Bite of the Scorpion, nor the Sting of the Spider. (*Sexti Philosophi Pyrrhon. Hypotip.* lib. 1 p. 17.)

†. 1031, 1032. *And Weapons dress'd with Salves, restore—And heal the Hurts they gave before.*] Here again he sneers the *Weapon Salve*: For the Manner of applying it, see Sir *Kenelm Digby's Discourse of the Cure of Wounds by Sympathy*, p. 148. Mr. *George Sandys's Notes upon Ovid's Metamorphosis*, book 12. p. 230. from the Receipt in *Grollius's Dispensatory*, taken from *Paracelsus*. *Fludd's Defence of the Weapon Salve.* passim. *Shakespear's Tempest*, re-published by Mr. *Dryden*, act 5. sc. 2.

†. 1045, 1046. *And setting all the Land on Fire,—To burn t' a Scantling, but no higher.*] Mention is made of an humorous Countryman;

- 1045 And setting all the Land on Fire,
To burn t' a Scantling, but no higher :
 For vent'ring to assassinate,
 And cut the Throats of *Church and State :*
 And not be allow'd the fittest Men
- 1050 To take the Charge of both agen.
 Especially, that have the Grace
 Of Self-denying, *Gifted Face ;*
 Who when your Projects have miscarry'd,
 Can lay them, with undaunted Fore-head,
- 1055 On those you painfully trepann'd,
 And *sprinkled in* at second Hand :
 As we have been, to share the Guilt
 Of *Christian* Blood, devoutly spilt ;
 For so our Ignorance was flamm'd
- 1060 To damn our selves, t' avoid being damn'd :
 Till finding your old Foe, the Hangman,
 Was like to lurch you at *Back-Gammon*,
 And win your Necks upon the Set,
 As well as ours, who did but Bet ;

tryman, who bought a Barn in Partnership with a Neighbour of his, and not making Use of his Part, when his Neighbour fill'd his with Corn and Hay, his Neighbour expostulating with him upon laying out his Money so fruitlessly : " Pray Neighbour, says " he, never trouble your Head : You may do what you will with " your Part of the Barn ; but I'll set mine on Fire.

†. 1053, 1054, 1055. *Who when your Projects have miscarried, — Can lay them, with undaunted Fore-head, — On those you painfully trepann'd.*] Mr. Walker charges the Independent Faction, (*second Part of the History of Independency*, p. 42.) " That by an " impudent Fallacy, call'd *Translatio Criminis*, they laid their " Brats at other Mens Doors.

†. 1056. *And sprinkled in at second Hand*] Alluding to their Manner of baptizing, or admitting Members into their Churches, in Opposition to the Practice of the *Anabaptists*.

At *Watlington* in *Oxfordshire*, there was a Sect call'd *Anointers*, from their anointing People before they admitted them into their Communion. (*Dr. Plot's Oxfordshire*, chap. 38. sect. 32.)

†. 1065.

PART III. CANTO II. 287

- 1065 (For he had drawn your Ears before,
And *nick'd them* on the self-same Score)
We threw the Box and Dice away,
Before y' had lost us, at *foul Play*;
And brought you down to *Rook*, and *Lie*,
- 1070 And fancy only, on the By ;
Redeem'd your forfeit Jobbernoles,
From perching upon lofty Poles ;
And rescu'd all your *outward Traitors*
From hanging up, like *Aligators* :
- 1075 For which ingeniously y' have shew'd
Your *Presbyterian* Gratitude :
Would freely have paid us home in kind,
And not have been one *Rope* behind.
Those were your Motives to divide,
- 1080 And scruple, on the other Side,
To turn your zealous Frauds, and Force,
To Fits of Conscience, and Remorse :
To be convinc'd they were in vain,
And face about for new again :
- 1085 For Truth no more unveil'd your Eyes,
Than Maggots are convinc'd to Flies :
And therefore all your *Lights* and *Calls*
Are but *apocryphal*, and *false*,
To charge us with the Consequences
- 1090 Of all your native Insolences ;
That to your own *imperious Wills*
Laid Law and Gospel Neck and Heels :

γ. 1065. *For he had drawn your Ears before,—And nick'd them on the self-same Score.*] Alluding to the Case of Mr. Pryn, who had his Ears cropp'd twice for his seditious Writings.

γ. 1074. *From hanging up, like Aligators.*] *Aligators* are of the Crocodile Kind, and are frequently hung up in the Shops of Druggists, and Apothecaries.

γ. 1086. *Then Maggots are convinc'd to Flies.*] Thus it stands in all Editions to 1710. exclusive, and then alter'd, *Than Maggots when they turn to Flies.*

γ. 1093.

- Corrupted the Old Testament,
 To serve the New for Precedent :
 1095 T' amend it's Errors and Defects,
 With Murther, and Rebellion-texts :
 Of which there is not any one
 In all the Book to sow upon ;
 And therefore (from your Tribe) the Jews
 1100 Held Christian Doctrine forth, and Use ;
 As Mabomet (your Chief) began
 To mix them in the *Alchoran* :

†. 1093. *Corrupted the Old Testament.*] This was done by a Fanatical Printer, in the *Seventh Commandment* : who printed it, *Tbou shalt commit Adultery*, and was fined for it in the *Star-Chamber*, or *Higb-Commission Court*. (See *Archbishop Laud's Trial and Troubles*; and *Spectator*.)

†. 1101, 1102. *As Mahomet (your chief) began—To mix them in the Alchoran.*] *Mabomet* was so ignorant, that he could neither write nor read; yet in drawing up the *Koran*, commonly called the *Alchoran*, though he was born and bred a *Pagan*, “ He associated to himself, a learned *Jew* born in *Perfia*, a *Rabbin* in his Sect, whom *Elmacin* called by the Name of *Salmas*; (Dr. *Prideaux Abdallab Ebn-Salem*) but the greatest Assistance he received was by a *Nestorian Monk*, called by the Western Historians *Sergius*, and by the Eastern *Babira*, an Apostate, who had been expell'd his Monastery for his disorderly Life: Such were the Architects whom *Mabomet* employ'd, for the erecting the new System which he projected: The *Jew* furnished him with various Histories from the Old Testament, blended with the *Chimæras* and Dreams of the *Talmud*, out of which *Mabomet*, in order to heighten the Marvellous, pick'd out some fabulous Circumstances of his own inventing, which are still to be seen in the *Alchoran*: And the *Nestorian Monk* at the same time brought him acquainted with the New Testament, and the Discipline of the Church. All this he changed and corrupted with Fables, which he borrowed from the *Pseudo-Gospels*, and *Apocryphal Books*: And 'tis manifest, that he was not unacquainted with the History of the Infancy of *Jesus*, and the Family of the *Virgin Mary*.” (*Abbe Vertot's Discourse of the Alchoran: History of the Knights of Malta*, in Folio, edit. 1728. p. 43, &c. See more *Carionis Chronic. de Alchorano*, lib.

PART III. CANTO II. 289

Denounc'd and pray'd, with fierce Devotion,
 And bended Elbows on the Cushion ;
 1105 Stole from the Beggars *all your Tones*,
 And gifted mortifying *Groans* ;
 Had Lights where better Eyes were blind,
 As Pigs are said to see the Wind :
 Fill'd *Bedlam* with Predestination,
 1110 And *Knighi's-bridge* with Illumination :
 Made Children, with your Tones, to run fo't,
 As bad as *Bloody-Bones*, or *Lunsford*.

lib. 3. p. 277. edit. folio 1580. *Baumgarten's Travels. Church-ill's Voyages*, &c. vol. 1. p. 431. edit. 1732. *Walker's History of Independency*, part 1. p. 27. *Mahmut the Turkish Spy* defends it, vol. 7. book 4. letter 6.)

*Come, Mahomet, thy Turn is next,
 New Gospel's out of Date ;
 The Alchoran may prove good Text
 In our new Turkish State ;
 Thou dost unto thy Priests allow
 The Sin of full four Wives,
 Ours scarce will be content with now
 Five Livings, and nine Lives :
 Thy Saints and ours are all alike,
 Their Virtues flow from Vice :
 No Bliss they do believe and seek,
 But an earthly Paradise.
 A Heaven on Earth they hope to gain,
 But we do know full well,
 Could they their glorious Ends attain,
 This Kingdom must be Hell.*

(*Mercurius Pragmaticus*, num. 2. April 11, 1648.)

γ. 1108. *As Pigs are said to see the Wind.*] See *Hudibras at Court. Posthumous Works*, p. 213.

γ. 1109. *Fill'd Bedlam with Predestination,*] Alluding to *Oliver's Porter*. See *Lesley's Snake in the Grass*, *L'Estrange's Reflexion upon the Fable of the Bat-Bramble*, and *Cormorant*, part 1. fab. 144.

γ. 1112. ———— *Or Lunsford.*] It was one of the Artifices of the Male-Contents in the Civil War to raise false Alarms, and to fill the People full of frightful Apprehensions. In particular, they raised a terrible Outcry of the imaginary Danger they

While Women, great with Child, miscarry'd,
For being to Malignants marry'd.

1115 Transform'd all Wives to *Dalilabs*,
Whose Husbands were not for the Cause :

conceived from the Lord *Digby*, and Colonel *Lunsford*. *Lilburn* glories upon his Trial, for being an *Incendiary* on such Occasions, and mentions the Tumult he raised against the innocent Colonel, as a meritorious Action: " I was once arraign'd (says he) before
" the House of Peers, for sticking close to the Liberties and
" Privileges of this Nation, and those that stood for them, being
" one of those two or three Men that first drew their Swords in
" *Westminster-Hall*, against Colonel *Lunsford*, and some Scores of
" his Associates: At that Time 'twas suppos'd they intended
" to cut the Throats of the chiefest Men then sitting in the
" House of Peers." And to render him the more odious, they reported that he was of so *Brutal* an Appetite, that *He would eat Children*, (*Echard's History of England*, vol. 2. p. 286.) which scandalous Infimation is deservedly ridiculed in the following Lines :

*From Fielding, and from Vayafour,
Both ill-affected Men ;
From Lunsford eke deliver us
That eateth up Children.*

The Parliament Hymns, Collection of Loyal Songs, vol. 1. N^o 17.
p. 38.

Cleveland banters them upon the same Head.
*The Post that came from Banbury,
Riding in a blue Rocket,
He swore he saw when Lunsford fell
A Child's Arm in his Pocket.*

And to make this Gentleman the more detestable, they made horrid Pictures of him, as we learn from the following Lines of Mr. *Cleveland*. (*Rupertismus, Works* 1677. p. 67.)

*They fear the Giblets of his Train, they fear
Even his Dog, that four legg'd Cavalier ;
He that devours the Scraps which Lunsford makes,
Whose Picture feeds upon a Child in Stakes.*

Mr. *Gayton*, in Banter of this idle Opinion, (see *Notes on Don Quixote*, book 3. chap. 6. p. 103.) calls *Saturn*, the very *Lunsford* of the Deities: they might as well have ascribed to him the Appetite of the *Giant Wide-Nostrils*, who swallow'd Windmills with their Snails; (*Rabelais*, vol. 1. book 4. chap. 17,) or the famous
Zyfer

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And turn'd the Men to ten-horn'd Cattle,
Because they came not out to Battle :
Made Taylors 'Prentices turn Heroes,
1120 For Fear of being *transform'd to Meroz* ;

Zyto, (Conjurer to *Wenceslaus*, Son to the Emperor *Charles IV.*) who upon a Trial of Skill at the Duke of *Bavaria's* Court, swallow'd the Duke's principal Conjurer with all he had about him, his dirty Shoes excepted ; and then for the diversion of the Company, ran with him to a large Tub of Water, and launch'd him out to the middle of it. Vide *Historia Boemica*, lib. 23. p. 221, 222. a *Jo. Dubravio Episcopo Olomuzensi Basila*, 1575. *Camera-rius's Living Library*. London 1621. p. 266. *Turkish Spy*, vol. 4. book 4. chap. 9. *Plain Dealer*, publish'd 1734. vol. 1. N^o 23: Colonel *Lunsford*, after all, was a Person of extraordinary Sobriety, industry and Courage, and was kill'd at the taking of *Bristol* by the King, in 1643. (see *Echard's History of England*, vol. 2. p. 425.)
Y. 1120. ———— *Transform'd to Meroz.*] That Text in *Judges* v. 28. *Curse ye Meroz, said the Angel of the Lord ; curse ye bitterly the Inhabitants thereof ; because they came not to the Help of the Lord against the Mighty.*

The *Rebellious Preachers* were wont to sound often in the Ears of the People, to make them imagine, they should fall under a grievous Curse, if they, as many at least as were fit to make Soldiers, did not list into the Parliament Army, to fight, what these hypocritical Rebels call'd, *The Lord's Battles against the Mighty* ; that was the King and all his Friends. (Dr. B.) *Stephen Marshall* preach'd a seditious Sermon before the Commons Feb. 13, 1641 from that Text, intitled, *Meroz curs'd (penes me)* to which probably Mr. *Butler* alludes : or to Mr. *Horton's Fast Sermon before the Peers*, December 30. p. 8. See *A Century of eminent Presbyterian Preachers*, 1723. p. 41.

*Then curse ye Meroz, in each Pulpit did thunder,
To perplex the poor People, and keep them in wander,
Till all the Reins of Government were quite broken asunder.* }

(A Song intitled, *The Rump served in with a grand Sallet*. St. 10. *Collection of Loyal Songs*, reprinted 1731. vol. 2. p. 179.)

The Scots (in their Declaration, August 10. concerning their Expedition into England, p. 8, 9.) say, " The Lord save us from the Curse of *Meroz*, who came not to help the Lord against the Mighty." How careful they and their *English Brethren* were to keep all others from that Curse, appears from the Declaration of both Kingdoms, 1643. p. 6. " We give (say they) public Warning to such Persons to rest no longer upon their Neutrality — but to take the Covenant, and join with all their Power — otherwise we do declare them to be public Enemies to their Religion and Country, and that they are to

- And rather forfeit their Indentures,
 Than not espouse the Saints Adventures.
 Could *transubstantiate, metamorphose,* (us :
 And charm whole Herds of Beasts, like Orphe-
 1125 *Incant the King's, and Church's Lands,*
T' obey, and follow your Commands ;
 And settle on a new Freehold,
 As *Marcly-Hill* had done of old.
 Could turn the Covenant, and translate
 1130 The Gospel, into Spoons, and Plate :
 Expound upon all Merchant Cases,
 And open th' intricate Places :
 Could catechize a Money-Box,
 And prove all Powches orthodox ;

“ be censured and punished as professed Adversaries and Malig-
 nants. (*Foulis's History of wicked plots, &c.* edit. 2. p. 178. 224.)

†. 1127, 1128. *And settle on a new Freehold,—As Marcly-Hill
 had done of old.*] “ Near the Conflux of the *Lug* and *Wye* (*Here-
 fordshire*) Eastward, a Hill which they call *Marcly-Hill*, did in
 “ the Year 1575 rouse itself as it were out of Sleep, and for
 “ three Days together shoving its prodigious Body forward, with
 “ a horrible roaring Noise, and overturning every Thing in its
 “ Way, raised itself to the great Astonishment of the Beholders,
 “ to a higher Place, by that Kind of Earthquake, I suppose,
 “ which Naturalists call *Brasmatia*.” *Cambden's Britannia*, edit.
 1722. Col. 691. *Stow's Chronicle*, continued by *Howes*, p. 667.

A like Account we meet with of *Blackmore* in *Dorsetshire*, in
 the Year 1587. (*Stow*, *ibid.* p. 695.) and at *Westram* in *Kent*,
 1599. (*Stow*, *ibid.* p. 782.) of the Fall of one of the highest
 Mountains among the *Griseus* by an Earthquake, in the Year
 1618, which overwhelmed a Burrough, or little Town called
Pleara, and swallowed up the Inhabitants: So that there was
 not any Trace or Sign left of the Place. *Perrival's History of
 the Iron Age*, part. 1, p. 88. — And the sinking down of the Part of
 a Hill near *Clogher* in *Ireland*, *March* 10, 1712-13. *Philosophical
 Transactions*, vol. 28. p. 267. And of the uncommon Sinking
 of the Earth at *Folkestone* in *Kent*, 1716. *Philosophical Trans-
 actions*, vol. 29. num. 349. p. 469, &c. And the Hill of *Scar-
 borough* is fresh in Memory. See Accounts of the like Kind,
Plinii Nat. Hist. lib. 2. cap. 83. *Gryphandri de Insulis: Casu
 Symplegadam Insular.* cap. 31. p. 513. *Alfredii. Thezaur. Chrono-
 logic*,

- 1135 Until the *Cause* became a *Damon*,
 And *Pythias*, the wicked *Mammon* :
 And yet, in spight of all your Charms,
 To conjure *Legion* up in Arms :
 And raise more Devils in the *Rout*,
 1140 Than e'er y' were able to cast out ;
 Y' have been reduc'd, and by those Fools,
 Bred up (you say) in your own Schools ;
 Who though but gifted at your Feet,
 Have made it plain, they have more Wit.
 1145 By whom you've been so oft trepann'd,
 And held forth out of all Command.
 Out-gifted, out-impuls'd, out-done,
 And out-reveal'd at Carryings-on.
 Of all your Dispensations worm'd,
 1150 Out-Providenc'd, and out-reform'd ;
 Ejected out of Church and State,
 And all things, but the People's Hate ;
 And spirited out of th' Enjoyments
 Of precious, edifying Employments,

logic. Anno 1241. cap. 32. p. 306. edit. 1628. *Mercurius Politicus*, N^o 372. p. 7935.

*. 1135, 1136. *Until the Cause became a Damon,—And Pythias, the wicked Mammon.*] *Damon* and *Pythias* were two of *Pythagoras's* Followers : When *Dionysius*, the Tyrant of *Syracuse*, had condemn'd one of them to die, he begg'd a few Days to set his House in Order, and the other willingly offered himself in the mean while to stay as Pledge, and to die instead of his Friend, if he returned not at the Time appointed : but he came according to Appointment to suffer Death himself, and thereby to acquit his Friend, that had engaged for his return : When the Tyrant saw this Faithfulness in their Friendship, he pardoned him that was condemned to die, and desired that he might be admitted as a third Person in their Friendship (*Valer Maxim.* lib. 20. cap. 7. *De Amicitia*, p. 412. edit. Varior. 1651.) See the Friendship of *Nisus* and *Euryalus*, *Virgil. Æneid.* lib. 9.

His amor unus erat, pariterque in Beila ruebant, &c.

- 1155 *By those who lodg'd their Gifts and Graces,*
Like better Bowlers, in your Places ;
 All which you bore, with Resolution,
 Charg'd on th' Accompt of Persecution ;
 And though most righteously oppress't,
 1160 *Against your Wills, still acquiesc't ;*
 And never *Hum'd* and *Hab'd* Sedition,
 Nor snuffed *Treason*, nor *Misprison*.
 That is, because you never durst ;
 For had you *preach'd*, and *pray'd* your worst,
 1165 Alas! you were no longer able
 To raise your *Posse* of the *Rabble* :
 One single Red-Coat Sentinel
 Out-charm'd the *Magick of the Spell* ;

†. 1162. *Nor snuffed Treason.*] Alluding to those treasonable Sermons before the two Houses, from 1641 to 1648. In number between two and three Hundred.

Mr. Butler in his *Geneva* Ballad girds them for speaking through the Nose, *Remains*, 1727. p. 46.

To draw in Proselytes, like Bees

With pleasing Twang, he tones his Prose,

He gives his Handkerchief a Squeeze,

And draws John Calvin through his Nose,

And in his Poem intitled, *Oliver's Court, Remains*.

If he be one of the eating Tribe,

Both a Pharisee and Scribe ;

And hath learn'd the sniveling Tone

Of a Fluxt Devotion,

Cursing from his swearing Tub

The Cavaliers to Belzebub.

Let him repair, &c.

Sir Roger L'Estrange distinguishes between the Religion of the Heart and that of the Nose. *Declaration of the City to the Men at Westminster*. L'Estrange's *Apology*, p. 40.

†. 1167, 1168. *One single Red-Coat Sentinel—Out-charm'd the Magic of the Spell.*] Sir Roger L'Estrange (*Reflection on the Fable of a Sheep and a Crow*, part 1. fab. 77.) in his Observation upon the Mob, says, " That they are Tongue valiant, and as bold as Hercules, where they know there's no Danger ; but throw a Volley of Shot amongst them, and they have not the Courage of so many Hares."

- And, with his *Squirt-fire*, could disperse
 1170 Whole Troops, with Chapter rais'd, and Verse:
 We knew too well those Tricks of yours,
 To leave it ever in your Powers;
 Or trust our *Safeties*, or *Undoings*,
 To your *disposing of Out-goings* :
 1175 Or to your ordering Providence,
 One Farthing's-worth of Consequence.
 For had you Pow'r to undermine,
 Or Wit to carry a Design,
 Or Correspondence to trepan,
 1180 Inveigle, or betray one Man ;
 There's nothing else that intervenes,
 And bars your Zeal to use the Means ;
 And therefore wond'rous like, no doubt,
 To bring in *Kings*, or keep them out :
 1185 Brave Undertakers to *restore*,
 That cou'd not keep your selves in Pow'r :
 T' advance the Int'rests of the *Crown*,
 That wanted Wit to keep your own.
 'Tis true, you have (for I'd be loth
 1190 To wrong ye) done your Parts in both,
 To keep him out, and bring him in,
As Grace is introduc'd by Sin ;
 For 'twas your zealous want of Sense,
 And *sanctify'd Impertinence* ;
 1195 Your carrying Business in a Huddle,
 That forc'd our Rulers to New-model ;
 Oblig'd the State to tack about,
 And turn you, Root and Branch, all out ;

γ. 1191. *To keep him out, and bring him in.*] See the *Presbyterians* notably girded upon this Head. Sir Roger L'Estrange's Moral to fab. 240. 2^d part, intituled, *The Fool makes the Musick.*

To *Reformado*, One and All,
 1200 T' your great *Croyfado General*.
 Your greedy slav'ring to devour,
 Before 'twas in your Clutches, Pow'r,
 That sprung the Game you were to set,
 Before y' had Time to draw the Net :

† 1199, 1200. *To Reformado one and all—To your great Croyfado General.*] It was demanded in the Army's Remonstrances, and printed Papers, " That all *Reformado Officers*, Soldiers, and " Forces in and about *London*, or elsewhere, not actually in the " Army's Power, may be immediately dispers'd ; the old City, " and Parliament Guards remov'd, and a new strong Guard of " Horse and Foot, presently sent from the Army to secure the " City and Tower of *London*, and the Commons House." (*The total and final Demands already made by, and to be expected from the Agitators and Army*, p. 7. *London* 1647.)

By *Croyfado General*, General *Fairfax* is intended, who laid down his Commission, when in the Year 1650, it was propos'd to him to march against the *Scots* : (see *Echard's History of England*, vol. 2. p. 690.) upon which the Rump settled on him 5000*l. per annum*. (*Ludlow's Memoirs*, edit. 1698. vol. 1. p. 316.)

Mr. *Cleveland* (in his *Character of a London Diurnal*) observes upon him as follows. " The greatest Wonder is at *Fairfax*, how " he came to be a *Babe of Grace* ; certainly it is not in his *personal*, but (as the *State Sophies* distinguish) in his politick Capacity ; regenerated *ab extra* by the Zeal of the House he sat in, " as Chickens are hatch'd at *Grand-Cairo*, by the Adoption of an " Oven."

Will. Fool was counted the worst of the Twain, (Sir W. Waller.)
 Till Tom Fool, Lord F—the Cause to maintain,
 His Honour and Conscience did fearfully stain,

Which no Body can deny.

(*The Rump carbonado'd. Collection of Loyal Songs*, vol. 2. p. 121.)

General *Fairfax* is called the *Croyfado General* because Religion was the first pretence to Rebellion, and in Allusion to the Expedition of the *Christians* in the Year 1196, to recover the Holy Land from the *Infidel Saracens*, at the Instance of Pope *Urban* the 2^d, which was call'd the *Croyfade*. (See an Account of it, *Life of Godfrey of Bullen*, by *Fairfax*. *Abbe Vertot's History of the Knights of Malta*, vol. 1. p. 9, 10, 11, &c. *Robert of Gloucester's Chronicle*. By Mr. Hearne, p. 392. *Baker's History of the Inquisition*, 1734. p. 5, &c. and an Account of the *Croyfade of the Ladies at Genoa*. *Misson's new Voyages*, &c. vol. 1. p. 426, 427.

- 1205 Your Spight to see the Church's Lands
Divided into other Hands,
And all your *sacrilegious Ventures*
Laid out in *Tickets*, and *Debentures*;
Your Envy to be sprinkled down,
1210 By Under Churches in the Town;
And no Course us'd to stop their Mouths,
Nor th' *Independent's* spreading Growths:
All which consider'd, 'tis most true
None bring him in so much as you.
1215 Who have prevail'd beyond their Plots,
Their Midnight *Juntoes*, and *seal'd Knots*;
That thrive more by your zealous Piques,
Than all their own rash Politicks.
And this Way you may claim a Share,
1220 In carrying (as you brag) *th' Affair*,
Else Frogs and Toads, that croak'd the *Jews*
From *Pharaoh*, and his Brick-kilns loose;
And Flies and Mange, that set them free
From Task-Masters, and Slavery,
1225 Were likelier to do the Feat,
In any indiff'rent Man's Conceit:
For who e'er heard of *Restoration*,
Until your *thorough Reformation*?

¶ 1215, 1216. *Who have prevail'd beyond their Plots,—Their Midnight Juntoes, and seal'd Knots.*] This probably refers to their private *Cabals*, or *Clubs*: a Knot of Men, or Club of Men, is much the same; and the Word *Knots*, rather than *Clubs*, is us'd for the sake of the Rhime. He calls them *seal'd Knots*, on Account of the Secresy they were bound to keep. (Dr. B.)

¶ 1221, 1222. *Else Frogs and Toads, that croak'd the Jews—From Pharaoh, and his Brick-kilns loose.*] Alluding to one of the Plagues in *Egypt* (See *Exodus viii.*)

Et veterem in limo ranæ cecinere querelam.

(*Virgillii Georgic. lib. 1. 378.*)

Improbis ingluviem ranisque loquacibus explet.

(*Virgillii Georgic. lib. 3. 431.*)

¶ 1237.

- That is, the *King's* and *Church's* Lands
 1230 *Were sequester'd int' other Hands:*
 For only then, and not before,
 Your Eyes were open'd to restore,
 And when the Work was carrying on,
 Who cross'd it, but yourselves alone?
 1235 As by a World of Hints appears,
 All plain, and extant, as your Ears.
 But first, o' th' first: The Isle of *Wight*
 Will rise up, if you should deny't;
 Where *Henderson*, and th' other *Masses*,
 1240 *Were sent to cap Texts, and put Cases:*

§. 1237, 1238, 1239, 1240. ———— *The Isle of Wight,—Will rise up, if you should deny't;—Where Henderson, and th' other Masses,—Were sent to cap Texts, and put Cases.*] When the King, in the Year 1646, was in the *Scotch Army*, the *English Parliament* sent him some Propositions; one of which was the Abolition of Episcopacy, and the setting up *Presbytery* in it's Stead. Mr. *Henderson*, one of the chief of the *Scotch Presbyterian Ministers*, was employ'd to induce the King to agree to this Proposition; it being what his Majesty chiefly stuck at. Accordingly he came provided with Books and Papers for his Purpose: The Controversy was debated in Writing, as well as by personal Conference, and several Papers pass'd between them, which have been several times publish'd: From which it appears, that the King, without Books or Papers, or any one to assist him, was an Overmatch for this old Champion of the *Kirk*, (and I think it will be no *Hyperbole*, if I add, for all the then *English* and *Scotch Presbyterian Teachers* put together) and made him so far a Convert, that he departed with great Sorrow to *Edinburgh*, with a deep Sense of the Mischief of which he had been the Author, and Abetter; and not only lamented to his Friends and Confidants, on his Death-bed, which follow'd soon after, but likewise publish'd a solemn Declaration to the *Parliament*, and *Synod of England*, in which he own'd, " That they had been abused with most false Aspersions against his Majesty, and that they ought to restore him to his full Rights, royal Throne, and Dignity; lest an endless Character of Ingratitude lie upon them, that may turn to their Ruine." As to the King himself, besides mentioning his Justice, his Magnanimity, his Sobriety, his Charity, and other Virtues, he has these Words. " I do declare before God and the World, whether in Relation to the *Kirk*, or *State*, I found
 " his

To pass for deep and learned Scholars,
Although but paltry *Ob* and *Sollers*:

“ his Majesty the most intelligent Man that ever I spake with,
“ as far beyond my Expression, as Expectation.—I profess, I
“ was oftentimes astonish’d with the Quickness of his Reasons and
“ Replies; wondred, how he, spending his Time in Sports and
“ Recreations, could have attain’d to so great Knowledge, and
“ must confess, that I was convinc’d in Conscience, and knew
“ not how to give him any reasonable Satisfaction; yet the
“ Sweetness of his Disposition is such, that whatever I said, was
“ well taken. I must say, that I never met with any Disputant
“ of that mild and calm Temper, which convinc’d me, that his
“ Wisdom and Moderation could not be without an extraordin-
“ ry Measure of divine Grace. I dare say, if his Advice had
“ been follow’d, all the Blood that is shed, and all the Rapine
“ that has been committed, would have been prevented.” (Dr. B.)

Mr. *Butler* is mistaken in saying, That *Henderson* was one of the Persons sent to dispute with the King in the *Ile of Wight*; for Mr. *Henderson* died *October* 31. 1646. (*Whitelock’s Memorials*, 2^d edit. p. 221.) and the Treaty at *Newport*, in the *Ile of Wight*, began *Monday* the 18th of *September*, 1648. (*Echard’s History of England*, vol. 2. p. 611. *Whitelock’s Memorials*, p. 337. near two Years after Mr. *Henderson*’s Death.

§. 1241, 1242. To pass for deep and learned Scholars,—Although but paltry *Ob* and *Sollers*.] *Ob* and *Sollers* are said by the Annotator, to be “ two ridiculous Scriblers, that were often pester-
“ ing the World with Nonsense.” Two Scriblers that never wrote at all, or were known only to our Annotator.

Whoever considers the Context, will find, that *Ob* and *Sollers* are designed as a Character of Mr. *Henderson*, and his fellow Disputants, who are call’d *Masses* (as *Mas* is an, Abridgement of *Master*) that is, young Masters in Divinity; and this Character signifies something quite contrary to deep and learned Scholars; particularly such as had studied Controversies, as they are handled by little Books, or Systems, (of the *Dutch* and *Geneva* Cut) where the Authors represent their Adversaries Arguments by small Objections, and subjoin their own pitiful Solutions; In the Margin of these Books may be seen *Ob* and *Sol*: Such *Mustbroom* Divines, are ingeniously and compendiously call’d *Ob* and *Sollers*. (Dr. N.)

Next comes in Gold, that brazen Face,
If Blustering be a Sign of Grace,
The Youth is in a woful Case:
Whilst he should give us, Sols and Obs,

He

As if th' unreasonable Fools
 Had been a *Courfing in the Schools*;
 1245 Until th' had prov'd the *Devil Author*
 O' th' *Covenant*, and the *Cause* his *Daughter*.
 For when they charg'd him with the *Guilt*
 Of all the *Blood* that had been spilt;
 They did not mean he *wrought* th' *Effusion*,
 1250 *In Person*, like *Sir Pride*, or *Hughson*:

*He brings us in some simple Bobs,
 And fathers them on Mr. Hobs.*

(The *Rota*. See *Collection of Loyal Songs*, vol. 2. p. 217.)
 * 1250. Like *Sir Pride*—] *Pride* was a *Foundling*, to which
 the following Lines allude. (*Collection of Loyal Songs*, &c. vol. 1.
 p. 181.)

*He by Fortune's Design, should have been a Divine,
 And a Pillar no doubt of the Church;
 Whom a Sexton (God wot) in the Belfry begot,
 And his Mother did pig in the Porch.*

He had been a *Brewer*, or rather a *Drayman*; for which he is
 sneer'd by the same Poet. *Id. Ib. St. 5.*

*But observe the Devise of this Nobleman's Rise,
 How he hurried from Trade to Trade;
 From the Grains he'd aspire to the Yest, and then bigger;
 'Till at length he a Drayman was made.*

He went into the *Army*, was made a *Colonel*, and was principally concern'd in secluding the *Members*, in order to the *King's Trial*: which great Change was call'd *Colonel Pride's Purge*. (See *Echard's History of England*, vol. 2. p. 621.) He was one of *Oliver Cromwell's* *Upper House*. (See *Second Narrative of the Parliament so call'd*, p. 23. *Walker's History of Independency*, part. 2. p. 252.) He is call'd *Thomas Lord Pride*. in the Commission for erecting a *High Court of Justice*, for the Trial of *Sir Henry Slingsby*, *Dr. Hewitt*, &c. *Mercurius Politicus*, num. 413. p. 492. *Mr. Butler* calls him *Sir Pride*, by Way of Sneer upon the Manner of his being knighted: for *Oliver Cromwell* knighted him with a *Faggot-Stick*, instead of a *Sword*. (See *Ludlow's Memoirs*, vol. 2. p. 587.) A *Knighthood* not much unlike that proposed by *Ralph Knight* of the *Burning Pestle*, (see *Beaumont and Fletcher's Play*, so call'd, edit. 1635. p. 32. (to the *Innkeeper*, in lieu of his Reckoning.

Ralph. Sir Knight, this Mirth of yours becomes you well,
 But to requite this liberal Curtesey,
 If any of your *Squires* will follow Arms,

[*Viz. Chamberlains, Tapestro, and Oflers.*
 He

PART III. CANTO II. 301

But only those, who first begun
The Quarrel, were by him set on.

He shall receive from my heroic Hand,
A *Knighthood*, by Virtue of this *Pestle*.

Ib. ———— Or Hughson.] He was a Cöbler, went into the Army, and was made a Colonel; knighted by *Oliver Cromwell*, and to help to *cobble* the crazy State of the Nation, was made one of *Oliver's* Upper House. (See 2^d *Narrative*, &c. p. 23.) Sir Roger *L'Estrange* (see *Fable of the Cöbler turn'd Doctor*, 1st part, fab. 401. see likewise 2^d part, fab. 37.) makes the following Remark upon *Hewson*: "This minds me of a
" Question of a cobbling Colonel of famous Memory (and he was a
" Statesman of the long Parliament. Edition) put to a Lady of
" Quality in *Ireland*: She had been so terribly plunder'd, that
" the poor Woman went almost barefoot; and as she was warm-
" ing her Feet once in the Chimney Corner, the Colonel took
" Notice, that her Shoes wanted *capping*. Lord, Madam, (says
" he) *why do ye wear no better Shoes? Why, truly Sir, (says she)*
" *all the Cobblers are turn'd Colonels, and I can get no Body to mend*
" *them.*" He observes father of this infamous cobbling Colonel,
(*Key to Hudibras*) " That the Day the King was beheaded, he
" went with a Body of Horse from *Charing-Cross* to the *Royal*
" *Exchange*, proclaiming all the Way, *That whosoever should say*
" *that Charles Stuart died wrongfully, should suffer present Death.*"
And he is justly sneer'd by Mr. *Butler*, and another loyal Poet,
in the following Lines.

*A one ey'd Cöbler then was one
Of that rebellious Crew,
That in Charles the Martyr's Blood,
Their wicked Hands imbrew.
(Tale of the Cöbler, and Vicar of Bray. Remains.)
Make room for one-ey'd Hewson,
A Lord of such Account,
'Twas a pretty Jest
That such a Beast
Should to such Honours mount,
When Cobblers were in Fashion,
And Niggards in such Grace;
'Twas Sport to see,
How Pride and he,
Did jostle for the Place.*

(*Collection of Loyal Songs*, vol. 2. p. 11.)

See a further Account of him, (*Committee of Safety. Collection of Loyal Songs*, vol. 2. N^o 31. p. 152. *The Cöbler's last Will and Testament. or Hewson's Translation, Collection of Loyal Songs*, vol. 2. p. 233. *A Hymn to the gentle Craft. or Hewson's Lamentation* Id. Ib. N^o 54. p. 240. *Oliver's Court, Mr. Butler's Remains.*)

And who could those be but the *Saints*,
Those *Reformation Termagants*?

1255 But e're this pass'd, the wise Debate
Spent so much Time, it grew too late ;
For *Oliver had gotten Ground*,
T' inclose him with his Warriors round,
Had brought his Providence about,

1260 And turn'd th' untimely *Sophists* out.

Nor had the *Uxbridge Bus'ness* less
Of Nonsense in't, or Sottishness ;

muigs.) And of his Villainy, (*Trial of William Hulet*, as executioner of the King. *Trials of the Regicides*, 1660. p. 228. and Sir Roger L'Estrange's *Apology*, p. 46. where he observes, " That " a Brother *Cobler* was kill'd by his Order.")

†. 1257. For *Oliver had gotten Ground*, &c.] *Cromwell* was in *Scotland*, when the Treaty of *Newport* began, but it went on with a fatal Slowness, chiefly by the Means of Sir *Harry Vane*, *Pierpoint*, and some others, who went to it on Purpose to delay Matters ; and partly by the Diffidence of that religious Monarch, who could not come to a Resolution so soon as his Friends desired earnestly of him : So that by the Time it was come to any Maturity, *Cromwell* came with his Army from *Scotland* to *London*, and overturn'd all. (Mr. B.) See *Walker's History of Independence*, part 2. p. 18.

†. 1260. And turn'd th' untimely *Sophists* out.] See Note upon †. 1250.

4. 1261, 1262. Nor had the *Uxbridge Treaty* less—Of Nonsense in't, or Sottishness.] The Parliament's Commissioners were tied up to rigid Rules, and seem'd to have no Power of receding from the very Letter of the Propositions they brought along with them. This is confirm'd by the King's Letter to his Queen, of the 5th of *March* after. " Now is come to pass (says he) " what I foresaw, the fruitless End (as to a present Peace) of " this Treaty ; but I am still very confident, that I shall find the " good Effects of it. For besides, that my Commissioners have " offer'd (to say no more) full measur'd Reason, and the Rebels " have stucken rigidly to their Demands, which I dare say, had " been too much, though they had taken me Prisoner ; so that " assuredly, the Breach will light foully upon them." This Sentiment is just and rational, since the Parliament's Commissioners were inflexible, and made not the least Concession. As to what has been pretended in some Memoirs, (*Bishop Burnet's History of his own Time*, vol. 1. p. 39, &c.) That the King abruptly broke

PART III. CANTO II. 303

When from a Scoundrel Holder-forth,
The Scum, as well as Son o' th' Earth,

broke up this Treaty, upon the Marquis of *Montrose's* Letter to him, upon his Victory in *Scotland*: I think it may be refuted by the King's Letter to his Queen of the 19th of *February*, wherein he tells her, "He even then receiv'd certain Intelligence of a great Defeat given to *Argyle* by *Montrose*, who upon Surprize totally routed those Rebels, kill'd 1500 of them upon the Place." This is all he says of it, and if he had receiv'd such a Letter as is pretended, or this Victory had such an extraordinary Effect upon him, no doubt he would in the Height of his Joy have told the Queen of it; to whom he open'd his Bosom, and frankly communicated all his secret Intentions. Nay, does he not in his Letter of the 5th of *March*, when the Treaty was broke up, absolutely lay the fruitless Issue of It, to the Rigidity of the Parliament's Commissioners? If it had been rendered ineffectual by his Means, or if he had receded upon this Intelligence from any Proposition, he had before agreed to; certainly the Queen must have been acquainted with so extraordinary a Motive: On the contrary, he was desirous the Treaty might be prolong'd in hopes of an Accommodation: For on the 19th of *February* he tells her, "He had sent an Enlargement of Days, for the limited Days for treating were then almost expired" These are Authorities drawn out of the King's own Letters, which fell into the Power of the Parliament at *Naseby Fight*; which were soon afterwards published to the World by special Order of Parliament under the Title of, *The King's Cabinet open'd*; with severe Annotations upon them. And can we think, that if the least Hint of this secret Piece of History had been found, the strict and partial Examiners of those Letters and Papers, would not have triumph'd at the Discovery, and blazon'd it to the good People of *England* in their plausible Annotations? I have been thus particular in refuting this ill-natur'd Insinuation, because it has of late so often been mention'd in Conversation, and the Truth of it, by some Men who are no Friends to the Memory of that excellent Monarch, taken for granted. (Mr. B.)

§. 1263. ——— *A scoundrel Holder-forth.*] This was Mr. *Christopher Love*, a furious Presbyterian, who, when the King's Commissioners met those of the Parliament at *Uxbridge*, in the Year 1644, to treat of Peace, preach'd a Sermon there on the 30th of *January*, against the Treaty, and said, among other Things: that "no Good was to be expected from it, for that they (meaning the King's Commissioners) came from *Oxford*, with Hearts full of Blood."

Mr. *Echard* (vol. 2. p. 706. from Dr. *Nelson*) mentions a *providential Vengeance upon him*, occasioned by this Incident. That

- 1265 Your mighty Senators took Law,
 At his Command, were forc'd t' withdraw,
 And sacrifice the Peace o' th' Nation
 To Doctrine, Use, and Application.
 So when the Scots, your constant Cronies,
 1270 Tb' Espousers of your Cause, and Monies,

the Letter of Reprieve from Cromwell, was taken from the northern Post-Boy by some Cavaliers on the Road. (See an Account of his abject Behaviour at his Execution, *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 128, &c.)

§. 1269, 1270. So when the Scots, your Constant Cronies,—Tb' E-sponsers of your Cause, and Monies.] The Expence the English Rebels engaged the Nation in, by bringing in their Brother Rebels from Scotland, amounted to an extravagant Sum; their Receipts in Money, and free Quarter, 1462769l. 5s. 3d. (See *impartial Examination of Mr. Neal's third Volume of the History of the Puritans*, p. 270. and *Appendix*, N° 62, 63, 64, 65.) William Lilly, the *Sidrophel* of this Poem, observes of the Scots, (*Preface to his Astrological Predictions of the Occurrences of England*, 1648, 1649, 1650.) "That they came into England, purposely to steal our Goods, ravish our Wives, enslave our Persons, inherit our Possessions and Birth Rights; remain here in England, and everlastingly to inhabit among us."

Mr. Bowlsbrode, Son of Colonel Bowlsbrode, a factious Rebel in Buckinghamshire, in his Prayer before his Sermon, at Horton near Colebrook, used the following Words. "Thou hast, O Lord, of late written bitter Things against thy Children, and forsaken thine own Inheritance; And now, O Lord, in our Misery and Distress we expected Aid from our Brethren of our neighbouring Nation; (the Scots I mean) but, good Lord, thou knowest, that they are a false and perfidious Nation; and do all they do for their own Ends,"—(*Mercurius Rusticus*, N° 14. p. 157.)

By the Author of a Tract, intitled *Lex Talionis*, 1647. p. 9. 'tis propos'd as a preventing Remedy, "to let the Scots, in the Name of God, or of the Devil that sent them, go Home."

I must confess, the holy Firk, did only work

Upon our Kirk for Silver and Meat;

Which made us come with Awe our Broods,

Venture our Blood for Awe your Goods, to pilfer and to cheat.
 (*The Scotch War. Collection of Loyal Songs, reprinted 1731.*
 vol. 1. N° 24.)

For of late the treacherous Scots and wee,

On a national Covenant did agree;

And

- Who had so often, in your Aid,
 So many Ways been soundly paid :
 Came in at last for better Ends,
 To prove themselves your trusty Friends ;
 1275 You basely left them, and the Church
 They train'd you up to, *in the Lurch*,
 And suffer'd your own *Tribe of Christians*
 To *fall before*, as *true Philistines*.
 This shews what Utensils y' have been,
 1280 To bring the *King's* Concernments in :
 Which is so far from being true,
 That none but he can bring in you :
 And if he take you into Trust,
 Will find you most exactly just :
 1285 Such as will *punctually repay*
With double Interest, and betray.

- Not that I think those *Pantomines*,
 Who vary Action, with the Times,
 Are less ingenious in their Art,
 1290 Than those who dully *act one Part* ;
 Or those who turn from Side to Side,
 More guilty, than the Wind and Tide.
 All Countries are a wise Man's Home,
 And so are Governments to some,

*And bound our selves by solemn Oath,
 Ne'er after to keep Faith and Troth ;
 And well may we swear,
 The're our Brethren deare,
 For they have cost us many a thousand Pound ;
 And for all that we have got
 But this Advantage from the Scot,
 We are turn'd rebellious and round.*

A New Ballad, call'd, A Review of the Rebellion, in three Parts.
 (See a further Account of the Scotch Rebels, *Earl of Strafford's*
Letters, vol. 2. p. 338, 339, &c. *Perrival's History of the iron*
Age, part 1. p. 88. part 2. p. 208.)

- 1295 Who change them for the same Intrigues
That Statesmen use in breaking Leagues :
While others in *old Faiths, and Troths,*
Look odd, as *out-of-fashion'd Cloaths :*
And nastier, in an *old Opinion,*
- 1300 Than those who never shift their *Linnen.*
For *True* and *Faithful's* sure to lose,
Which Way soever the Game goes :
And whether Parties, lose or win,
Is always *Nick'd,* or else *bedg'd in.*
- 1305 While *Pow'r usurp'd,* like stol'n Delight,
Is more bewitching than the right,
And when the Times begin to *alter,*
None rise so high as *from the Halter.*
And so may we, if w' have but Sense
- 1310 To use the necessary Means.
And not your usual *Stratagems*
On one another, Lights, and Dreams.
To stand on Terms as positive,
As if we did not take, but give :
- 1315 Set up the *Covenant* on Crutches,
'Gainst those who have us in their Clutchès,
And dream of pulling Churches down,
Before w' are sure to prop our own :
Your constant *Method of Proceeding,*
- 1320 Without the *carnal Means of beeding :*
Who, 'twixt your *inward Sense,* and *outward,*
Are worse, than if y' had none, accoutred.
I grant, all Courses are in vain,
Unless we can get in again ;

γ. 1308. *None rise so high as from the Halter.*] This was Sir
Samson Legend's Opinion in *Jeremy's Case.* *Congreve's Love for*
Love, act 2. sc. 4. And *Gibbet's :* See Answer to *Archer, Beaux*
Stratagem, act 2. p. 25.

- 1325 The only Way that's left us now,
But all the Difficulty's, *How?*
'Tis true, w' have *Money, th' only Pow'r*
That all Mankind falls down before ;
Money, that, like the Swords of Kings,
1330 *Is the last Reason of all Things :*

★. 1327, 1328. 'Tis true, w' have *Money, th' only Pow'r*—*That all Mankind fall down before.*] “ 'Tis with Money, as 'tis with Majesty, (says Sir Roger L'Estrange, *Reflection on the Fable of the Countryman and Kid. First Part, fab. 340.*) all other Powers and Authorities cease, whilst that's in Place.—Fathers, Mothers, Brothers, Sisters, Relations, Friendships, are all but empty Names of Things. — 'Tis Interest that governs the World; and the Rulers of it;—For it works in all Degrees and Qualities of Men.—Money in fine, is the universal Passport; and all Doors open before it.”

Nihil autem tam arduum quod pecuniâ non explicitur: Quomodo eleganter dictum est à M. Tullio, actione in Verrem secundâ, nihil esse tam sanctum quod non violari, nihil tam munitum, quod non expugnari pecuniâ possit. Ortam aiunt *Paræmiam* ab oraculo quodam *Apollinis Pythii*, qui *Philippo* regi consulenti, quo pacto possit *Victoriâ* potiri? Respondit ad hunc modum.

Ἀργυρίαις λοχάσαι μάχην, καὶ πάντα νικῆσαι.

[qu. *κεφάλαιον.*]

i. e. Argenteis pugna telis atque omnia vinctes. videlicet innuens, ut quosdam largitionibus ad prodicionem sollicitaret, atque ita consecuturum quæ vellet. (*Erasmi Adag. Chil. 2. Cent. 7. Prov. 43. vol. 2. op. p. 624.* Vide etiam *Adag. Chil. 1. Cent. 3. Prov. 87. vol. 2. p. 144.* *Pecuniæ obediunt omnia.* (See *Ray's Proverbs, 2^d edit. p. 147.*)

Ἦνυχ' ἢ Βροδοῖσιν αἶμα τ' ἔστιν ἄργυρος.

Sententia Poetæ *Timoclis*. Vid. *Natal. Comit, Mythol. lib. 2. cap. 2. Reusneri Symbol. Imperat. class 1. fym. 22. p. 48, &c.*

See *Shakespeare's Timon of Athens, act 4. vol. 5. p. 273. Turkish Spy, vol. 4. book 4. letter 2^d. Spectator N^o 450. Dr. Middleton's Life of Cicero, 4th edit. vol. 1. p. 266.*

★. 1329, 1330. *Money, that, like the Swords of Kings,—Is the last Reason of all Things.*] See the *Spectator's* Dissertation upon the *Argumentum Basiliinum*, (others write it *Bacilinum*, or *Baculinum*) N^o 239.

“ A Man (says the *Spectator*, N^o 240) who is furnish'd with Arguments from the Mint, will convince his Antagonists much sooner, than one who draws them from Reason and Philosophy:

- And therefore need not doubt our Play
 Has all Advantages that Way :
 As long as Men have *Faith to sell*,
 And meet with those that can *pay well*;
 1335 Whose half-starv'd *Pride*, and *Avarice*,
One Church, and State will not suffice,
T' expose to Sale, beside the Wages,
 Of storing Plagues to After-ages.
 Nor is our Money less our own,
 1340 Than 'twas before we laid it down :
 For 'twill return, and turn t' Account,
 If we are brought in Play upon't :
 Or but by *casting Knaves*, get in,
 What Pow'r can hinder us to win ?
 1345 We know the Arts we us'd before,
 In *Peace* and *War*, and something more.
 And by th' unfortunate Events,
 Can mend our next Experiments :
 For when w' are taken into Trust,
 1350 How easy are the Wisest choust ?
 Who see but th' Outsides of our Feats,
 And not their secret Springs, and Weights :
 And while they're *busy at their Ease*,
 Can carry what Designs we please :
 1355 How easy is't to serve for *Agents*,
 To *prosecute our old Engagements* ?
 To *keep the Good Old Cause on Foot*,
 And *present Power* from *taking Root* ;

“ phy : Gold is a wonderful Clearer of the Understanding, it
 “ dissipates every Doubt and Scruple in an Instant, accommodates
 “ itself to the meanest Capacities, silences the loud and clamo-
 “ rous, and brings over the most obstinate and inflexible.”

- Inflame them both with false Alarms :
 1360 Of Plots, and Parties taking Arms :
 To keep the Nation's Wounds too wide
 From healing up of Side to Side.
 Profess the passionat'ft Concerns,
 For both their Interests, by Turns.
 1365 The only Way t' improve our own,
 By dealing faithfully with none ;
 (As Bowls run true, by being made
 On Purpose false, and to be sway'd)
 For if we should be true to either,
 1370 'Twould turn us out of both together ;
 And therefore have no other Means
 To stand upon our own Defence,
 But keeping up our *Antient Party*
In Vigour, confident and hearty :
 1375 *To reconcile our late Dissenters,*
Our Brethren, though by other Ventrers ;
Unite them, and their diff'rent Maggots,
As long and short Sticks are in Faggots.
 And make them join again as close,
 1380 As when they first began t' espouse ;
 Erect them into separate
 New *Jewish* Tribes, in Church and State ;
 To join in *Marriage*, and *Commerce*,
 And only among themselves *converse*,
 1385 And all that are not of their Mind,
 Make Enemies to all Mankind :
 Take all Religions in, and stickle
 From *Conclave* down to *Conventicle* ;

*. 1362. *For healing up.*] In all Editions to 1704. exclusive.

*. 1368. *Of Purpose false.*] In all Editions to 1704. exclusive.

- Agreeing still, or disagreeing,
 1390 According to the Light in Being.
 Sometimes, for *Liberty of Conscience*,
And spiritual Mis-rule, in one Sense :
 But in another quite contrary,
 As Dispensations chance to vary :
 1395 And stand for, as the Times will bear it,
 All Contradictions of the Spirit :
 Protect their *Emissaries*, empower'd
 To *preach Sedition, and the Word* :
 And when they're hamper'd by the Laws,
 1400 Release the Lab'ers for the Cause ;
 And turn the Persecution back
 On those that made the first Attack,
 To keep them equally in Awe,
 From *breaking, or maintaining Law* :
 1405 And when they have their Fits too soon,
 Before the *Full-Tides* of the Moon ;
 Put off their Zeal, t' a fitter Season,
 For sowing *Faction* in, and *Treason* ;
 And keep them hooded, and their Churches,
 1410 Like Hawks from bating *on their Perches*.
 That when the blessed Time shall come
 Of quitting *Babylon, and Rome*,
 They may be ready to restore
 Their own *Fifth Monarchy* once more.

γ. 1414. *Their own Fifth Monarchy once more.*] Dr. Brightfoot (see Sermon on the fifth of November, 1669, *Works*, vol. 2. p. 1166. see likewise 1056, 1057.) speaks of the *Fifth Monarchy* Men in the following Manner, " And here (says he) I doubt " the *Fifth Monarchy Man* is foully mistaken in his Reckoning, " when he accounts the *Fifth Monarchy* to be the Kingdom of " *Christ* ; whereas the *Fifth Monarchy* was the Kingdom of the " *Devil*."

- 1415 Mean while be better arm'd to fence
 Against *Revolts of Providence*.
 By watching narrowly, and snapping
 All blind Sides of it, as they happen :
 For if Success could make us Saints,
 1420 Our Ruine turn'd us *Miscreants* :
 A Scandal that wou'd fall too hard
 Upon a Few, and unprepar'd.
 These are the Courses we must run,
 Spight of our Hearts, or be undone :
 1425 And not to stand on Terms and Freaks,
 Before we have secur'd our Necks..
 But do our Work, as out of Sight,
 As Stars by Day, and Suns by Night :
 All Licence of the *People* own,
 1430 In Opposition to the *Crown*,

†. 1419, 1420. *For if Success could make us Saints,—Our Ruine turn'd us Miscreants.*] The Author of the *Fourth Part of the History of Independency*, p. 56. compares the Governors of those Times with the *Turks*, who ascribe the Goodness of their Cause to the Keenness of their Sword, denying, that any thing may properly be called *Nefas*, if it can but win the Epithet of *Prosperum*. Dr. Owen seems to have been in this Way of thinking. “ Where (says he, *Eben Exer*, p. 13. *L’Strange’s Dissenter’s Sayings*, part 2. p. 11.) is the God of *Marston Moor*, and the God of *Nazeby* ? is an acceptable Expostulation in a glorious Day. Oh ! what a Catalogue of Mercies has this Nation to plead by in a Time of Trouble ? The God came from *Nazeby*, and the holy One from the West. *Selab*.”

And a Poet of those Times banters them upon this Head, in the following Lines.

*That Side is always right that’s strong,
 And that that’s beaten must be wrong ;
 And he that thinks that ’tis not so,
 Unless he’s sure to beat ’um too,
 Is but a Fool to oppose ’um.*

(*Collection of Loyal Songs*, vol. 2. p. 143.)

See the Rebellion justified (by their Rebel-Preachers) from Success. *Century of eminent Presbyterian Preachers*, p. 22. &c.)

- And for the *Crown* as fiercely side,
 The *Head and Body* to divide.
 The End of all we first design'd,
 And all that yet remains behind :
- 1435 Be sure to spare no *publick Rapine*,
 On all Emergencies, that happen ;
 For 'tis as easy to supplant
 Authority, as Men in Want :
 As some of us, in Trusts, have made
- 1440 The one Hand with the other trade ;
 Gain'd vastly by their *joint Endeavour*,
 The *Right* a Thief, the *Left* Receiver ;
 And what the one, by Tricks, *forefall'd*,
 The other, by as sly, *retail'd*.
- 1455 For *Gain* has wonderful Effects
 T' improve the Factory of Sects :
 The Rule of Faith in all Professions,
 And great *Diana* of the *Ephesians*,
 Whence turning of Religion's made
- 1450 The Means to turn, and *wind a Trade*.
 And though some change it for the worse,
 They put themselves into a Course ;
 And draw in Store of Customers,
 To thrive the better in Commerce :
- 1455 For all Religions flock together,
 Like *tame* and *wild Fowl* of a Feather ;
 To nab the Itches of their Sects,
 As Jades do one another's Necks.
 Hence 'tis, *Hypocrisy as well*
- 1460 Will serve t' improve a *Church*, as *ZEAL*:

†. 1448. *And great Diana of tb' Ephesians.*] See *AE*: xix. 28.

†. 1456. *Like Tame and Wild Fowl of a Feather.*] “ Birds of a Feather flock together.” See *Ray's Proverbial Sentences*, b. 38. p. 61. edit. 1670.

PART III. CANTO II. 313

As *Persecution*, or *Promotion*,

Do equally advance *Devotion*.

Let Business, like ill Watches, go
Sometime too fast, sometime too slow :

- 1465 For Things in Order are put out
So easy, *Ease it self will do't* :
But when the Feat's design'd and meant,
What Miracle can bar th' Event ?
For 'tis more easy to betray,
1470 Than ruine any other Way.

All possible Occasions start,
The weighty'st Matters to divert ;
Obstruct, perplex, distract, intangle,
And lay perpetual Trains to wrangle.

- 1475 But in Affairs of less Import,
That neither do us Good nor Hurt,
And they receive as little by,
Out-fawn as much, and out-comply ;
And seem as scrupulously just,

- 1480 To bait our Hooks, for greater Trust.
But still be careful to *cry down*
All publick Actions, though our own :
The least Miscarriage aggravate,
And charge it all upon the *State* :

- 1485 Express the horrid'st Detestation,
And pity the distracted Nation.
Tell Stories *scandalous, and false,*
I' th' proper Language of *Cabals,*
Where all a subtle Statesman says,

- 1490 Is *half in Words, and half in Face ;*
(As *Spaniards* talk in *Dialogues,*
Of *Heads, and Shoulders, Nods and Shrugs*)

Entrust

- Entrust it under solemn Vows
 Of *Mum*, and *Silence*, and the *Rosé*,
 1495 To be retail'd again in Whispers,
 For th' easy Credulous to disperse.
 Thus far the Statesman — When a Shout,
 Heard at a Distance, put him out ;
 And strait another, all agast,
 1500 Rush'd in with equal Fear and Haste :
 Who star'd about, as pale as Death,
 And, for a While, as out of Breath :
 Till having gather'd up his Wits,
 He thus began his Tale by Fits,

†. 1493, 1494. *Entrust it under solemn Vow—Of Mum—*] *Mum* in Print (says Dr. Baynard, *History of Cold Baths*, p. 132.) is like the sealing a Bond in private, which begins, *Noverint Universi*.

Ibid. ———— *And Silence* ————] See an Account of the Secrefy of the *Venetian Councils*. *Howel's History of the Signory of Venice*, p. 7.

Ibid. ———— *And the Rosé*.] See this fully explain'd, *Stuckii Antiquitat. Convivial*. lib. 3. cap. 16. *Levinii Lemnii Herbar Biblior. explicat.* cap. 45. *Appeli Politiani Miscell.* cap. 83. *Gruteri Fax Art.* To, 1. p. 100. Sir Tho. Browne's *Vulgar Errors*, book 5 chap 21. sect. 7. *Archbishop Potter's Antiquities of Greece*, vol. 2. chap. 20.

†. 1495, 1496. *To be retail'd again in Whispers—For th' easy Credulous to disperse.*] The entrusting of Secrets with a Design of having them divulg'd, is well expos'd, in Sir Roger L' *Estrange's Fable of the Woman entrusted with a Secret*, part 1. fab. 427. who (by Way of Trial and Banter) was entrusted by her Husband with the Secret of his having *laid an Egg*, which was increased to forty Eggs by Six in the Afternoon.

Rabelais (*Works*, vol. 3. chap. 34.) informs us, how Pope John the 22^d, reproved the *Abbeys* and *Nuns* of *Fontherralt*, for not being able to keep a Secret with which he had entrusted them, twenty-four Hours, though they had desired of him an Indulgence to *confess* themselves to one another under the *Seal of Secrefy*. See *Wife of Bath's Tale*, Dryden's *Fables*, folio, p. 485. *Tatler*, N^o 152.

†. 1504. *He thus began his Tale by Fits.*] We learn from Lilly, (*Life*, p. 85.) That the Messenger who brought this terrifying Intelligence to this *Cabal*, was Sir Martyn Noell, whom he calls a discreet

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Pl.



PART III. CANTO II. 315

- 1505 That beastly *Rabble*,—that came down
From all the Garrets—in the Town,
And Stalls, and Shop-boards,—in vast Swarms,
With new-chalk'd Bills—and rusty Arms,
To cry the *Cause*—up heretofore,
1510 And bawl the BISHOPS—out of Door;
Are now drawn up—in greater Shoals,
To roast—and broil us on the Coals,
And all the *Grandeers*—of our Members
Are carbonading—on the Embers;
1515 Knights, Citizens, and Burgeffes—
Held forth by *Rumps*—of Pigs and Geese,
That serve for Characters—and Badges
To represent their Personages:
Each Bonfire is a Funeral Pile,
1520 In which they roast, and scorch, and broil,
And ev'ry Representative
Have vow'd to roast—and broil alive:
And 'tis a Miracle, we are not
Already sacrific'd incarnate.

Discreet Citizen: He came about Nine at Night, and told them the surprizing News of the Citizens burning the Parliament (which they then called the *Rump*) in Effigy and Emblem. *Lilly* says, "This Council of State (the very *Cabal* before us) could not believe it, until they had sent some Ministers of their own, who affirm'd the Verity of it." Sir *Martyn* tells his Story naturally, and begins like a Man in a Fright, and out of Breath, and continues to make breaks and Stops till he naturally recovers it; and then proceeds floridly, and without Impediment. This is a Beauty in the Poem, not to be disregarded: and let the Reader make an Experiment, and shorten his Breath; or, in other Words, put himself into Sir *Martyn's* Condition, and then read this Relation, and he will soon be convinced, that the breaks are natural and judicious. (Mr. B.)

§. 1505. *That Beastly Rabble that came down. &c.*] * This is an accurate Description of the Mob's burning Rumps upon the Admission of the secluded Members, in Contempt of the Rump Parliament."

- 1525 For while we wrangle here, and jar,
 W' are grilly'd all at *Temple-Bar* :
 Some, on the Sign-Post of an Ale-house,
 Hang in *Effigy*, on the Gallows.
 Made up of *Rags*, to personate
 1530 *Respective Officers of State* ;
 That henceforth, they may stand reputed,
 Proscrib'd in Law, and executed,
 And while the Work is carrying on,
 Be ready list'd under *Dun*,

¶. 1534. *Be ready list'd under Dun.*] *Dun* was the publick Executioner at that Time, and the Executioners long after that went by the same Name. Mr. *Butler*, in his *Proposals for forming Liberty of Conscience*, publish'd 1663, p. 30. amongst other Resolutions gives the following one. " Resolv'd, that a Day " of solemn Fasting be—and among many other Particulars.— " Lastly, to be deliver'd from the Hand of *Dun*, that *Uncircum-* " *cised Philistine*."

His Predecessor's Name was *Gregory*, as appears from the Prologue to *Mercurius Pragmaticus*, a *Tragick-Comedy*, acted at *Paris*, &c. 1641.

*This trembles under the Black Rod, and he
 Doth fear his Fate from the Gregorian Tree.*

And in a Paper call'd the *Parliament Kite*, 1648. num. 14. Mention is made of him.

*What would you say, to see them fall,
 With both their Houses vile;
 Because they have deceiv'd us all,
 Now Gregory they'll beguile.*

Sir John *Birkenhead* likewise mentions him, *Paul's Church-yard*, cent. 3. class. 13. N° 68. Sir *William Segar*, Garter King of Arms, was imposed upon by *Brook*, a Herald, who procured him by Artifice, to confirm Arms to *Gregory Brandon*, who was found to be common Hangman of London. *Anstis's Register of the Garter*, vol. 1. p. 399. And from him, probably, the Hangman was call'd *Gregory* for some Time. The Name of *Dun* which succeeded that of *Gregory*, is mentioned by *Cotton*, *Virgil Travestie*, publish'd 1670. b. 4. p. 124.

*Away therefore my Lais does trot,
 And presently an Halter got,
 Made of the best String Hampen Teer,
 And e'er a Cat could lick her Ear,*

Had

- 1535 That worthy Patriot, once the Bellows,
And Tinder-Box, of all his Fellows :
The activ'st Member of the Five,
As well as the most primitive ;
Who, for his faithful Service then,
1540 Is chosen for a *Fifth* agen :

*Had tied it up with as much Art,
As Dun himself could do for's Heart.*

(See *Marquis of Argyle's Last Will and Testament*, 1661. p. 5.)

Nay, the Name of *Dun* was continued to these *Finisbers of the Law* (as they have sometimes affected to stile themselves and 'Squires by their Office, from the Confirmation, I suppose, of *Gregory Brandon's Arms*) twelve Years longer ; when one *Jack Ketch* about threescore Years ago was advanced to that Office ; (who has left his Name to his Successors ever since.) This appears from *Butler's Ghost*, published 1682 : when the Author wrote the former Part of it, 'tis plain, that *Dun* was the *Executioner's Name*, or *Nick-Name*.

For you yourself to act 'Squire Dun,

Such Ignominy ne'er saw the Sun. (*Butler's Ghost*, p. 29.)

But before he had printed off his Poem, *Jack Ketch* was in Office.

'Till Ketch observing he was abus'd,

And in his Profits much abus'd ;

In open Hall the Tribune dun'd,

To do his Office, or refund.

(*Butler's Ghost*, p. 54.)

See *Loyal Songs*, vol. 2. No 2. p. 5.

None of these in their Office, could come up to the *Dutch Headf-man*, mentioned by Mr, *Cleveland*, (*Character of a London Di-urnal*) of whom 'twas reported, " That he would do his Office " with so much Ease and Dexterity, that the Head after the " Execution should stand still upon the Shoulders." Or to the Executioner of *Stockholm*, who was condemned to that Office at ten Years old, for cutting off the Head of another Boy at Play. *A de la Moytraye's Travels*, vol 2. p. 361.

§. 1540. Is chosen for a *Fifth* agen] Sir *Arthur Hazlerig*, one of the five Members of the House of Commons, was impeached 1641-2. See Lord *Clarendon*, *Echard*, *Rapin*, &c. Sir *Arthur Hazlerig*, (as Mr. *Walker* observes, *History of Independency*, part 1. p. 173.) was Governor of *Newcastle upon Tyne*, had the Bishop of *Durham's* House, Park, and Manour of *Aukland*, and six thousand five hundred Pounds in Money given him. He died in the *Tower of London*, January 8, 1661. *Mercurius Publicus*, num. 1. p. 16.

The

(For since the *State* has made a *Quint*
Of *Generals*, he's lifted in't)

This Worthy, as the World will say,
Is paid in Specie, his own Way ;

1545 For, moulded to the Life in Clouts,
Th' have pick'd from Dung-hills hereabouts,
He's mounted on a *Hazel Bawin*,
A cropp'd malignant *Baker* gave 'em :

The Writer of an *Elegy upon King Charles the First* (1648. p. 9.) gives but a scurvy Character of him in the following Lines:

Nor John of Leyden, whom the pillag'd Quires
Employ'd in Munster for his own Attires :
His Pranks by Hazelrig exceeded be,
A Wretch more wicked, and as mad as he ;
Who once in Triumph led his sumpter Moils
Proudly bedecked with the Altar's Spoils.

(See *Mercurius Rusticus*, p. 143.)

See his Character, *Ludlow's Memoirs*, vol. 2. p. 718. *Walker's History of Independency*, part 1. p. 29. part 4. p. 57. where he calls him, *A Saint of the Devil's*, last Edition. A Tract, intitled, *A true and exact Relation of the great and heavy Pressures and Grievances, the well-affected northern bordering Counties lie under, by Sir Arthur Hazlerig's Misgovernment.*—By John Musgrave; London, printed Anno Dom. 1650. *Lilly's Life*, p. 48. *Echard's History of England*, vol. 2. p. 279.

†. 1541, 1542. ——— *A Quint—Of Generals.*] The Rump growing jealous of General Monk, order'd, that the Generalship should be vested in five Commissioners. Monk, Hazlerig, Walton, Morley, and Alured: Making three a Quorum, but denying a Motion that Monk should be of that Quorum: (*Echard's History of England*, vol. 2. p. 881. *Rapin's History of England*, vol. 2. p. 614.) but their Authority not being then much regarded, this Order was not obeyed, and Monk continued sole General notwithstanding, (See *Ludlow's Memoirs*, vol. 2. p. 830, &c.)

†. 1547. *He's mounted on a Hazel Bawin.*] Alluding to Hazlerig's Name. *Bawin* signifies a *Brush Faggot*.

It yearly costs five hundred Pounds besides
To fence the Town from Hull, and Humbers's Tides,
For Stakes, for Bawins, Timber, Stones, and Piles, &c.

(*J. Taylor's Merry uperry Voyage. Works*, p. 13.

Shakespear uses the Word (in his *First Part of Henry IV.* act. 3. vol. 3. p. 400.) where the King, speaking of *Richard the Second*, says,

The skipping King, he ambled up and down

With

And to the largest Bone-fire riding,
 1550 They've roasted *Cook* already, and *Pride* in
 On whom, in Equipage and State,
 His Scarecrow Fellow-members wait,
 And march in Order, two and two,
 As at *Thanksgivings*, th' us'd to do ;
 1555 Each in a tatter'd *Talisman*,
 Like Vermin in Effigie slain.

But (what's more dreadful than the rest)
 Those *Rumps* are but the *Tail o' th' Beast*,
 Set up by *Popish Engineers*,
 1560 As by the *Crackers* plainly appears ;
For none but Jesuits, have a Mission,
To preach the Faith with Ammunition,
And propagate the Church with Powder ;
Their Founder was a blown-up Soldier.

With shallow Jesters, and rash *Bawin* Wits,
 Soon kindled, and soon burnt.

See Mr. *Peck's* Note, *New Memoirs of Milton's Life*, p. 246.

§. 1550. *Th' have roasted Cook.*] The wicked Wretch who acted as *Solicitor* in the King's Trial, and drew up a Charge of High Treason against him, and had drawn up a formal Plea against him, in case he had submitted to the Jurisdiction of the Court. At his own Trial he pleaded, that what he did was as a *Lawyer* for his Fee. He deservedly suffer'd at *Tyburn* as a *Regicide*. (See Lord *Clarendon* and Mr. *Echard*.)

When Pluto keeps his Feast,
The Rogues must all appear,
And Mr. Scot I had forgot
Must taste of this good Cheer :
Find out the Man, quoth Pluto,
That is the greatest Sinner ;
If Cook be he, then Cook shall be
The Cook to cook my Dinner.

(*Collection of Loyal Songs*, vol. 2. p. 13.)

§. 1564. *Their Founder was a blown-up Soldier.*] * *Ignatius Loyola*, the Founder of the Society of the Jesuits, was a Gentleman of *Eiscay* in Spain, and bred a Soldier : was at *Pampelune* when it was besieged by the *French*, in the Year 1521, and was so very lame in both feet, by the Damage he sustained there, that he

was

- 1565 These spiritual Pioneers o' th' Whore's,
That have the Charge of all her Stores;
Since first they fail'd in their Designs,
To take in Heav'n, by springing Mines:
And with unanswerable Barrels
- 1570 Of Gunpowder, dispute their Quarrels:
Now take a Course more practicable,
By laying Trains to fire the *Rabble*,
And blow us up, in th' open Streets,
Disguis'd in *Rumps*, like *Sambenites*;
- 1575 More like to ruine, and confound,
Than all their Doctrines under Ground.
Nor have they chosen *Rumps* amiss,
For Symbols of *State-Mysteries*;
Though some suppose 'twas but to shew
- 1580 How much they scorn'd the *Saints*, the Few;
Who 'cause they're wasted to the Stumps,
Are represented best by *Rumps*.
But *Jesuites* have deeper Reaches
In all their *Politick Far-fetches*:
- 1585 And from the *Coptick Priest*, *Kircherus*,
Found out this mystick Way to jeer us.

was forced to keep his Bed. Vide *Ignatii Vit.* lib. 1. cap. 2. p. 279.

* 1568. *By springing Mines.*] Alluding to the *Gun-powder Treason*, conducted by the *Jesuites*. (Mr. W.)

* 1574. *Disguis'd in Rumps, like Sambenites.*] *Sambenite*, a Coat of coarse Cloth, in which Penitents are reconciled to the Church of Rome: and Prisoners wear it sometimes for a Year in Prison. 'Tis also (as here meant) a Coat of coarse Canvass painted with Devils and ugly Shapes, which Persons condemn'd for Heresy by the *Spanish Inquisition* wear, when they go to Execution. (See *Discovery — of the Inquisition* by Reginaldus Gonsalvus Montanus, 1568. folio 45. *Limborch's History of the Inquisition*. Translated by Mr. Chandler, vol. 2. p. 295. Mr Baker's *History of the Inquisition*, chap. 7. p. 44, 360, 480, 506. *Don Quixote*, vol. 4. p. 682.

* 1585. *And from the Coptick Priest, Kircherus.*] * *Athanasius*

For, as th' *Ægyptians* us'd by *Bees*
 T' express their antick *Ptolemies* ;
 And by their Stings, the Swords they wore,
 1590 Held forth Authority and Pow'r :
 Because these subtil Animals
 Bear all their Int'rests in their Tails ;
 And when they're once impair'd in that,
 Are banish'd their well-order'd State :
 1595 They thought all Governments were best
 By *Hieroglyphick Rumps* express'd.
 For, as in Bodies Natural,
 The *Rump's* the Fundament of all ;
 So, in a *Common-wealth*, or Realm,
 1600 The Government is call'd the *Helm* ;

Justus Kircher, a Jesuit, hath wrote largely on the *Ægyptian* mystical Learning." *Kirkerus* in the two first Editions.

¶ 1587. For as th' *Ægyptians* us'd by *Bees*, &c.] * The *Ægyptians* represented their Kings, (many of whose Names were *Ptolemy*) under the Hieroglyphick of a *Bee*, dispensing Honey to the Good and Virtuous, and having a Sting for the Wicked and Dissolute."

¶ 1591, 1592, 1593, 1594. *Because these subtil Animals* — Bear all their Int'rests in their Tails ; — But when they're once impair'd in that, — Are banish'd their well order'd State,]

Inagnum fucos pecus, a præsepibus arcent.

(*Virgilii Georgic. lib. 4. 168.*)

All with united Force combine to drive
 The lazy Drones from the laborious Hive.

Mr. Dryden.

Virgil observes of them (*Georgic. lib. 4. 236, 237, 238.* that they instantly die, upon the loss of their Stings.

*Illis ira modum supra est, læsæque venenum
 Moribus inspirant, & spicula cœca relinquunt
 Affixæ venis, animasque in vulnere ponunt.*

*Prone to Revenge, the Bees a wrathful Race
 When once provok'd, assault th' Aggressor's Face :
 And through the purple Veins a Passage find,
 There fix their Stings, and leave their Souls behind.*

(Mr. Dryden.)

See *Æsop's* Fable of *Jupiter, and the Bee*, *L'Estrange's Fables*, part 1. fab. 125. *Monfeti Insectorum Theatr.* p. 9.

- With which, like Vessels under Sail,
 They're turn'd and winded by the *Tail*,
 The *Tail*, which Birds and Fishes steer
 Their Courses with, through Sea and Air ;
 1605 To whom the Rudder of the *Rump*, is
 The same Thing with the *Stern*, and *Compass*.
 This shews how perfectly the *Rump*,
 And *Common-wealth* in Nature jump.
 For as a Fly that goes to Bed,
 1610 Rests with his Tail above his Head ;
 So, in this Mungrel State of ours,
 The *Rabble* are the Supreme Powers ;
 That hors'd us on their Backs, to show us
 A jadish Trick at last, and throw us.
 1615 The learned Rabbins of the *Jews*
 Write there's a Bone, which they call *Luez*,
 I' th' Rump of Man, of such a Vertue,
 No Force in Nature can do Hurt to ;

†. 1606. ———— *And Compass.*] The Compass or Magnetic Needle, first found out in *Europe*, by *Jabn*, or *Flavio Gioia* of the City *Amalfi*, in the Kingdom of *Naples*. *Lediard's Naval History*, vol. 1. p. 35. *Hearne's System of Universal History*, vol. 1. p. 80. ann, 1302.

†. 1609, 1610. *For as a Fly that goes to Bed—Rests with his Tail above his Head, &c.*] This is literally true.

†. 1615, 1616, 1617, 1618. *The learned Rabbins of the Jews—Write there's a Bone, which they call Luez,—I' th' Rump of Man, of such a Vertue,—No Force in Nature can do Hurt to.*] *Buxtorf* in *Lexic. Chaldaic. Talmud & Rabbin*. Col. 12. under the Word *לֵז* *Luz*, thus writes, *Nomen ossis cujusdam in corpore humano, quod scribunt Hebræi incorruptibile, &c.* For which he quotes several Rabbinical Authors. (Mr. Professor *Chapelow*) “ When “ *Adrianus* was bruising of Bones, he ask'd *R. Jehoshuang*, the “ Son of *Hbaninab*, and said to him, From what will God at the “ latter-end revive Man? He said from *Luz* of the Back-bone “ (*Luz* is a little Bone in the Shape of an *Almond*, or *Hazel-Nut*, “ standing at the Bottom of the Back-bone. *R. Solomon*.) He “ said to him, whence dost thou know it? He answer'd, Get it “ me, and I will inform you. *Adrianus* procured one, and he “ (*R. Jehoshuang*) endeavour'd to grind it in a Mill, but it “ would

- And therefore at the last great Day,
 1620 All th' other Members shall, they say,
 Spring out of this, as from a Seed
 All Sorts of Vegetals proceed;
 From whence the learned Sons of Art,
 -*Os Sacrum*, justly stile that Part.
 1625 Then what can better represent,
 Than this *Rump Bone*, the *Parliament*;

" would not grind. He endeavour'd to burn it in a Fire, but it
 " would not burn: He put it into Water, and it was not dissolv'd:
 " He put it upon a Garment, and struck it with a Hammer; but
 " the Garment was rent, and the Hammer split, and it (the
 " Bone) was not diminish'd." A Translation from *Bereishith Rab-*
both, sect. 28. By Mr. *Israel Lyon*. See Dr. *Pecock's Annotations*
on Porta-Mosis, p. 169. Dr. *Twells's* Edition.

Mohammed taught his Followers something to this Purpose
 (See *Sales's Preliminary Discourse to the Koran*, p. 79.)

†. 1619, 1620, 1621, 1622. *And therefore at the last great Day*
—All th' other Members shall, they say.—Spring out of this, as
from a Seed.—All Sorts of Vegetals proceed.] The learned Mr.
John Gregory, of Oxford, in his Sermon upon the Resurrection,
 (*Notes and Observations upon some Passages of Scripture*, 1684.
 p. 70.) where he is proving the Resurrection of the same Body,
 informs us, " That a learned *Chymist*, who spent much Time in
 " the Contemplation of Tinctures, and the Impression of Vege-
 " tables, to prove the great Principle of Salt, made this Experi-
 " ment: He took several Herbs and Plants, and calcin'd them
 " to Ashes: he put up the Ashes into several Glasses seal'd her-
 " metically, and written upon with the several Names of the cal-
 " cin'd Herbs: When he would shew the Experiment, he appli-
 " ed a soft Flame to the Glasses, where forthwith he might per-
 " ceive the self-same Herbs rising up by little and little out of
 " the Ashes, every one in his proper Form; and the Flame sub-
 " stracted, they would return to their *Chaos* again."

Philip Skippon, Esq; in his *Journey through Part of the Low*
Countries, &c. (*Churchill's Collections*, vol. 6. p. 717.) makes
 Mention of one *Baldassii*, a *Chymist*, who bragg'd, " That he
 " could discover the Name of any Plant, only by seeing the fix'd
 " Salt of it. If four Thousand were brought one after another,
 " he could distinguish them.—That he had an universal Li-
 " quor, that would produce any Plant out of it's fix'd Salt."
 See a curious Dissertation, *Tatler*, N^o 119.

†. 1626. *Than this Rump Bone, the Parliament.]* See the Rea-
 son why those few Members of the *House of Commons*, after they

- That, after several rude Ejections,
 And as prodigious Resurrections,
 With new Reversions of nine Lives,
 1630 Starts up, and, like a Cat, revives?
 But now, alas! they're all expir'd,
 And th' *House*, as well as *Members*, fir'd;
 Consum'd in Kennels by the *Rout*,
 With which they other Fires put out:
 1635 Condemn'd t' ungoverning Distress,
 And poultry, private Wretchedness;

had secluded their *Fellow-Members*, to make Way for the King's Trial, were call'd a *Rump*, or *Fag-end* of a *Parliament*. (*Walker's History of Independency*, part 2. p. 32. part 3. p. 35, 75. *Heath's Chronicle*, p. 422. *Carte's Life of the Duke of Ormonde*, vol. 2. p. 53. *Lilly's History of his own Life and Times*, p. 84.)

The Rump's an old Story, if well understood;

'Tis a Thing dress'd up in a Parliament's Hood,

And like't, but the Tail stands where the Head should.

(Which no Body can deny.

'Twould make a Man scratch where it does not itch,

To see forty Fiols Heads in one politick Breech;

And that bugging the Nation, as the Devil did the Witch, &c.

[*A New Year's Gift for the Rump. Collection of Loyal Songs*, vol. 1. p. 44. See many Songs upon the *Rump*, vol. *ibid.* N^o 7. 10, &c.)

†. 1627, 1628, 1629, 1630. *That after several rude Ejections, — And as prodigious Resurrections, — With new Reversion of nine Lives, — Starts up —* The *Rump* was ejected by *Oliver Cromwell*, and his *Officers*, April 1653. restored the Sixth of May, 1659. turn'd out again the Thirteenth of October, restored the Twenty-sixth of December. (See *Foulis's History of the Wicked Plots*, &c. p. 126, 127. *Walker's History of Independency*, part 4. p. 24, 39, 68, 82. *Re-Resurrection of the Rump. Loyal Songs*, vol. 2. N^o 10.)

Then a Pox light on the pitiful Rump,

That a third Time above-board wapers;

Which old Nick blew out, but now turns up Trump,

As Joan parted in and out Tapers.

(*Collection of Loyal Songs*, vol. 2. p. 138.)

†. 1630 — *And like a Cat revives?*] “Care will
 “kill a Cat, and yet a Cat is said to have nine Lives.” *Ray's
 Proverbial Sentences.*

†. 1655,

- Worse than the *Devil* to Privation,
 Beyond all Hopes of Restauration:
 And parted like the Body and Soul,
 1640 From all Dominion and Controul.
 We, who cou'd lately with a Look,
Enact, establish, or revoke;
 Whose *arbitrary Nods* gave Law,
 And Frowns kept Multitudes in Awe;
 1645 Before the Bluster of whose Huff,
 All Hats, as in a Storm, flew off:
 Ador'd and bow'd to, by the Great,
 Down to the Foot-man and Valet:
 Had more bent Knees than *Chappel-Mats*,
 1650 And *Prayers*, than *the Crowns of Hats*:
 Shall now be scorn'd as wretchedly,
 For Ruine's just as low, as high;
 Which might be suffer'd, were it all
 The Horror that attends our Fall:
 1655 For some of us have Scores more large
 Than Heads and Quarters can discharge:
 And others, who, by restless Scraping,
 With *publick Frauds*, and *private Rapine*,

†, 1655, 1656. For some of us have Scores more large—Than
 Heads and Quarters can discharge.] John Taylor, the Water Poet,
 (see *Revenge*. To William Fenner, Works, p. 146.) has blazon'd
 the Arms of such Villains as these.

————— I hope
 Thou wilt conclude thy Roguery in a Rope:
 Three Trees, two rampant, and the other crossant,
 One Halter pendant, and a Ladder passant,
 In a Field Azure (clouded like the Skie)
 Because 'twixt Earth and Air I hope thou'lt die:
 These Arms for Thee, my Muscboth Heraldiz'd,
 And to exalt thee, them she hath devis'd;
 Then when thou bid'st the World, the last good Night,
 I quint upright, and say, Gullows claim thy Right.
 See Song intitled, *A Quarrel betwixt Tower-hill and Tyburn*.
Collection of Loyal Songs, vol. 2. N^o 2.

- Have mighty Heaps of Wealth amass't,
 1660 Would gladly lay down all, at last:
 And to be but undone, entail
 Their Vessels on perpetual Jail;
 And blest the Dev'l to let them Farms
 Of forfeit Souls, on no worse Terms.
 1665 This said, a *near*, and *louder Shout*
 Put all th' Assembly to the Rout,

†. 1661, 1662. *And to be but undone, entail—Their Vessels on perpetual Jail;*] (See Sir Roger L'Estrange's *Apo'logy*, p. 51.) This the *Regicides* in general would have done gladly, but the *Ringleaders* of them were executed *in terrorem*: Those that came in upon *Proclamation*, were brought to the Bar of the House of Lords, 25 November, 1661. To answer what they could say for themselves, why Judgment should not be executed against them? They severally alledged, "That upon his Majesty's gracious Declaration from *Brida*, and the Votes of the Parliament, &c. "they did render themselves, being advised, that they should "thereby secure their Lives; and humbly craved the Benefit of "the Proclamation, &c. And Harry Martin briskly added: That "he had never obeyed any *Proclamation* before this, and hoped "he should not be hanged for taking the King's Word now: A "Bill was brought in for their Execution, which was read twice, "but afterwards dropt, and so they were all sent to their several "Prisons, and little more heard of. (*Echard's Hist. of England*, vol. 3. p. 68.) Ludlow and some others escaped by flying among the *Swiss Cantons*.

Diodorus Siculus observes of the *Egyptians*, (*Her. Antiquar. lib. 4. cap. 1.*) that amongst them it was reckoned dishonourable to commute Death with Banishment. *Commutare mortem exilio, veluti mos est apud Græcos, Nefas habetur: Ferunt quendam, missi ad se mortis signo, cogitasse ex Æthiopiâ fugere: Quod præsentiens mater, Zonâ ad filii Collum positâ, nequaquam manibus reniti ausum; ne suis dedecori esset, strangulasse.*

†. 1665, 1666. *This said, a near, and louder Shout—Put all th' Assembly to the Rout.*] When Sir Martyn came to this *Cabal*, he left the Rabble at *Temple-Bar*; but by the Time he had concluded his Discourse, they were advanced near *White-Hall*, and *Westminster*. This alarmed our *Caballers*, and perhaps terrified them with the Apprehensions of being hang'd or burn'd in Reality, as some of them that very Instant were in *Effigy*: No Wonder therefore they broke up so precipitately, and that each endeavoured to secure himself: The Manner of it is described with a Poetical Licence, only to embellish this Canto, with a diverting *Catastrophe*. (Mr. B.)

- Who now begun t' out-run their Fear,
 As Horses do, from those they bear :
 But crowded on with so much Haste,
 1670 Until th' had block'd the Passage fast,
 And barricado'd it with *Haunches*
 Of *outward Men*, and *Bulks and Paunches*,
 That with their Shoulders strove to squeeze,
 And rather save a *crippled Piece*
 1675 Of all their crush'd and *broken Members*,
 The have them *Grillied on the Embers* ;
 Still pressing on with heavy Packs,
 Of one another, on their Backs :
 The Van-guard could no longer bear
 1680 The Charges of the *forlorn Rere*,
 But, born down headlong by the *Rout*,
 Were trampled forely under Foot :
 Yet nothing prov'd so formidable,
 As the horrid *Cookery* of the *Rabble* :
 1685 And Fear, that keeps all Feeling out,
 As lesser Pains are by the Gout,
 Reliev'd 'em with a fresh Supply
 Of rallied Force, enough to fly,
 And beat a *Tuscan Running-Horse*,
 1990 Whose Jocky-Rider is all *Spurs*.

†. 1671. *And barricado'd it with Haunches, &c.*] See a merry Description of a fat Man in a Crowd. *Preface to a Tale of a Tub*, p. 21. Dr. Swift's *Intelligencer*, N^o 13, p. 143.

†. 1689, 1690. *And beat a Tuscan Running Horse—Whose Jocky-Rider is all Spurs.*] My worthy Friend, the Reverend Mr. William Smith, Rector of Saint Mary's in the Town of Bedford, communicated the following Note upon these two Lines.

The Anniversary of the Pope's Coronation is celebrated at Rome, with universal Festivity, and concludes at Night, with a costly and extraordinary Fire-Work, which is play'd off from the Top of the Castle of *Saint Angelo*, and distributes Rockets in the Air all around into various Forms, of Crowns, Scepters, &c. in a most surprising Manner: Amongst the other Diversions of the Day, is

a *Horse-Race* in one of the longest Streets of the City: to which resort a vast Number of well-dressed Gentlemen, and fine Ladies: particularly, the *Cardinal Protector* for the *English* Nation, does then hire a House for the Day in that Street, where he entertains such of our Countrymen as will favour him with their Company, with an *elegant Regale* of rich Wines, and all Sorts of Sweetmeats, &c. and from the Windows of the Balconies, they (and indeed all other Persons of Quality and Distinction) have the Pleasure of seeing the Race, which is performed in the following Manner.

The Horses (without being saddled) are placed exactly all together abreast, and so held by the Bridle. There is a Girt goes round each of their Bodies, to which upon the Top of their Backs is fastned a thin plate of polish'd Steel, about two Inches in Breadth, and a Foot long, in the Shape of an Arch; which is so pliable, as to rise up, and fall down again towards the hinder Part of the Horse, at his least Motion: at the Extremity whereof hangs a Bunch of very sharp Spurs; these Spurs are held up from touching the Horse by a Groom, who upon the Signal for starting, lets them fall down, and prick his Back, upon which all the Horses immediately start; and the faster they run, the faster do the Spurs prick them.

There are Persons at the End of the Race ready to lift up the Spurs, take them off from the Girts, and lead the Horses home by the Bridle.

I suppose *Tuscany* breeds the best *Italian Race-Horses*; which induced Mr. *Butler* to use the Term of *Tuscan Horse*. And this seems to be confirmed by Sir *William Davenant*, who speaking of *Gartha*, one of his Heroines, (*Gandibert*, part 2. canto 2. §. 82. p. 384.) says,

*To Brescia's Camp her Course she had design'd,
And bids her Tuscan Charioteer drive on,
As if her Steeds were dieted with Wind,
Slow seems their Speed, whose Thoughts before them run.*

The Reverend Dr. *Dighton* of *New-Market* (as I am informed by the Reverend Mr. *Smith* of *Harleston*) has the Picture of one of these Horses: There is a Line full of Spurs reaching from Main to Tail——

The Horse-Race in the Street *Del Corso*, at *Rome*, during the Time of the *Carnival*, is performed much in the same Manner: with *Barbs*, instead of *Tuscan Horses*.

A. de la Mortraye (See *Travel*, vol. 1. chap. 4. p. 58.) observes, "That two Bags stuff'd with Straw, one on the Top of the other "in the Top of a Wallet, with little pointed Wires, like the "Bristles of a *Hedge-Hog*, are tied on the Horse's Back, and hang "down upon his Flanks: then they whip two or three of them "together, and so let them go: and the Motion of their running "stirring the Bristles, and (as it were) spurring them, increases the "Speed." See likewise *Baron Polinitz's Memoirs*, vol. 2. p. 64.

H U D I B R A S.

H U D I B R A S.

THE ARGUMENT of THE THIRD CANTO.

*The Knight and Squire's prodigious Flight
To quit th' enchanted Bow'r by Night :
He plods to turn his Amorous Suit,
T' a Plea in Law, and prosecute ;
Repairs to Counsel, to advise
'Bout managing the Enterprize ;
But first resolves to try by Letter,
And one more fair Address, to get her.*

C A N T O III.

WHO wou'd believe what strange *Bugbears*
Mankind creates it self, of *Fears*,
That spring, like Fern, that Insect Weed,
Equivocally, without Seed ?

Our Poet now resumes his principal Subject: and the Reason why he is so full in the Recapitulation of the last Adventure of our *Knight and Squire*, is, because we had lost Sight of our *Heroes*, for the Space of the longest *Canto* in the whole Poem: This Respite might probably occasion Forgetfulness in some Readers, whose Attention had been so long suspended: It was therefore necessary, that a Repetition should be made of the *dark Adventure*, and that it should be made clear and intelligible to the Reader. (Mr. B.)

†. 3, 4. *That spring, like Fern, that Insect Weed,—Equivocally, without Seed.*] *Pliny* affirms the same of two Sorts of *Fern*. (*Hist. Nat. lib. 27. cap. 9.*) *Filicis duo genera nec Florem habent, nec semen.*

Shakspear seems to banter this Opinion. (1st Part of *Henry 4th*. act 2. vol. 3. p. 368.)

Gadhill to the Chamberlain.

“ We

- 5 And have no possible Foundation,
 But meerly in th' Imagination ?
 And yet can do more dreadful Feats
 Than *Hags*, with all their *Imps* and *Teats* ;
 Make more bewitch and haunt themselves,
 10 Than all their *Nurseries of Elves*.
 For Fear does Things so like a Witch ;
 'Tis hard t' unriddle which is which ;
 Sets up Communities of Senses,
 To chop and change Intelligences ;
 15 As *Rosicrucian Virtuosoes*
 Can see with *Ears*, and hear with *Noses* ;
 And when they neither see nor hear,
 Have more than both supply'd by Fear ;

" We steal as in a Castle, cock-sure, we have the Receipt of
 " Fern Seed, we walk invisible."

Dr. *Derham* (*Physico-Theology*, book 10th p. 410. 7th edit.) disproves this Opinion. *Filicem*, reliquasque capillares Herbas femine carere veteres plerique — prodidère: Quos etiam secuti sunt è recentioribus nonnulli, *Dodonæus*, &c. — Alii è contra, *Baubinius*, &c. *Filices*, & congeneres, spermatophoras esse contendunt: Partim, quia historia creationis, *Gen. ii. 12*, &c. verissimam esse *Atropia* convincit.

Fredericus Casus, he saith, was the first that discovered these Seeds by the Help of a *Microscope*, and since him Mr. *W.C.* (*Will. Cole*) hath more critically observ'd them. See more p. 410, 414.

§. 8. *Than Hags, with all their Imps and Teats.*] * Alluding to the vulgar Opinion, that *Witches* have their *Imps*, or *Familiar Spirits*, that are employ'd in their Diabolical Practices, and suck private *Teats* they have about them."

§. 10. *Than all their Nurseries of Elves.*] A Sneer upon the Tales of Fairies told to Children in the Nursery.

§. 15. *As Rosicrucian Virtuosoes, &c.*] * The *Rosicrucians* were a Sect that appeared in Germany, in the Beginning of the 17th Age. They are also called the *Inlightned, Immortal and Invisible*; they are a very *Enthusiastical* Sort of Men, and hold many *wild and extravagant* Opinions." The *Rosicrucian Philosophers* held a Millennium. *Vid. Jo. Gerbardi Loc. Theologic.* Tom. 9. col. 331.

- That makes them in the Dark see *Visions*,
 20 And hag themselves with *Apparitions* ;
 And when their Eyes discover least,
 Discern the subtlest Objects best :
 Do Things, not contrary, alone,
 To th' Course of Nature, but its own ;
 25 The Courage of the bravest daunt,
 And turn Pultroons as valiant :
For Men as resolute appear,
With too much, as too little Fear ;
 And when they're out of Hopes of flying,
 30 Will run away from Death by dying :
 Or turn again to stand it out ;
 And those they fled, like Lions, rout,
 This *Hudibras* had prov'd too true,
 Who, by the Furies, left perdue,
 35 And haunted with Detachments, sent
 From *Marshal Legion's Regiment*,
 Was by a *Fiend*, as Counterfeit,
 Reliev'd and rescu'd with a Cheat ;
 When nothing but himself, and Fear,
 40 Was both the *Imps* and *Conjurer* :
 As, by the Rules o' th' *Virtuosi*,
 It follows in due *Form of Poesie*.
 Disguis'd in all the Masks of Night,
 We left our Champion on his Flight,

†. 36. *From Marshal Legion's Regiment.*] Alluding to *Stephen Marshal's* bellowing out Treason from the Pulpit, in order to recruit the Army of the *Rebels*. He was call'd *The Geneva Bull*.

Or roar, like Marshal, that Geneva Bull,
Hell and Damnation a Pulpit full.

(*Cleveland's Rebel Scot. Works*, 1677. p. 49.) and Dr. *Bruno Ryve's Mercurius Rusticus*, p. 155. calls him the *Arch Flamen* of the *Rebels*. See a further Account of him, *Walker's History of Independency*, part 1. p. 79, 80.

- 45 At *Blindman's Buff*, to grope his Way,
 In equal *Fear* of *Night* and *Day* :
 Who took his dark and desp'rate Course,
 He knew no better than his Horse ;
 And by an unknown Devil led,
 50 (He knew as little whither) fled.
 He never was in greater Need,
 Nor less Capacity of Speed ;
 Disabled, both in Man and Beast,
 To fly and run away, *his best* ;
 55 To keep the Enemy, and Fear,
 From equal falling on his Rere.
 And though with Kicks and Bangs he ply'd
 The further, and the nearer Side :
 (As *Seamen* ride with all their Force,
 60 And *tug* as if they row'd the Horse ;
 And when the Hackney fails most swift,
 Believe they *lag*, or *run a-drift*)
 So though he posted e'er so fast,
 His Fear was greater than his Haft :
 65 For Fear, though fleetier than the Wind,
 Believes 'tis always left behind,

†. 59, 60. *As Seamen ride with all their Force,—And tug as if they row'd the Horse.*] John Taylor, the Water Poet (in his Tract, intitled, *A Navy of Land Ships*, p. 87.) banters the *Seamen*, as bad *Horsemen*. He observes, " That *Mariners* are commonly the
 " worst *Horsemen*. As one of them being upon a tired Hackney,
 " his Companions pray'd him to ride faster, he said, he *was be-*
 " *calm'd* : Another mounted upon a founde'd Jade, that stumbled
 " three or four times headlong : the *Sailor* imagin'd, that his
 " Horse was *too much laden a-Head*, or *forward on*, (as the Sea-
 " Phrase is) and therefore to ballast him, that he might go, or
 " sail with an even Keel, he alighted, and filled his *Jerkin*
 " *Sleeves* full of Stones, and tied them fast to his Horse's Crupper,
 " supposing thereby to make his *Stern* as deep laden as his *Head*,
 " to avoid Stumbling."

- But when the Morn began t' appear,
 And shift t' *another Scene* his Fear;
 He found his new officious *Shade*,
 70 That came so timely to his Aid,
 And forc'd him from the Foe t' escape,
 Had turn'd it self to *Ralpho's Shape*,
 So like in *Person, Garb, and Pitch*,
 'Twas hard t' interpret *which was which*.
 75 For *Ralpho* had no sooner told
 The Lady all he had t' unfold,
 But she convey'd him out of Sight,
 To entertain the approaching Knight:
 And while he gave himself Diversion,
 80 T' accommodate his *Beast and Person*,
 And put his *Beard* into a Posture
 At best Advantage to accost her;
 She order'd th' *Antimasquerade*
 (For his Reception) *aforesaid*:
 85 But when the Ceremony was done,
 The *Lights, put out, and Furies* gone;
 And *Hudibras*, among the rest,
 Convey'd away, as *Ralpho* guess't;
 The wretched Caitiff all alone,
 90 (As he believ'd) began to moan,

†. 67. *But when the Morn began t' appear.*] I have before observed, that we may trace our Heroes, Morning and Night: This Particular is always essential in Poetry, to avoid Confusion, and Disputes among the *Critics*. How would they have calculated the Number of Days taken up in the *Iliad*, *Æneid*, and *Paradise Lost*; if the Poets had not been careful to lead them into the momentous Discovery? Mr. *Butler* is as clear in this Point as any of them: For from opening of these Adventures, every Morning and Night have been poetically described. And now we are arrived at the third Day. (Mr. B.)

†. 88. *Convey'd away, &c.*] First edit. 1678. alter'd 1684. to *convey'd*.

And tell his Story to himself ;
 The Knight mistook him for an Elf :
 And did so still, till he began
 To Scruple at *Ralph's* Outward Man :
 95 And thought, because they oft agreed,
 T' appear in one another's Stead,
 And act the *Saint's* and *Devil's* Part,
 With undistinguishable Art ;
 They might have done so now, perhaps,
 100 And put on one another's Shapes ;
 And therefore, to resolve the Doubt,
 He star'd upon him, and cry'd out,
 What art ? My Squire, or that bold Sprite
 That took his Place and Shape to Night ?

§. 102, 103, 104. *He star'd upon him, and cry'd out,—What art ? My Squire, or that bold Sprite—That took his Place and Shape to Night ?* Here is an amazing Discovery open'd : The Knight's dreadful Apprehensions vanish with the Night : No sooner does the Day break, but with Joy he perceives his Mistake : He finds *Ralpho* in his Company instead of an *Elf*, or a Ghost : Upon this he is agreeably surpriz'd, as he was before terribly affrighted. But let us examine whether this Meeting, and the Reconciliation that follows it, are naturally brought about ; since the Day before they had mutually resolv'd to abandon each other. I think he hath judiciously form'd this Incident : For it is plain, the Knight and the Squire were conscious they had wrong'd one another, the one by his base Intentions, and the other by his Treachery, and gross Imposition : But very fortunately they were ignorant of each other's Designs ; and consequently, each thought himself the Offender : It is therefore natural and probable, that they should easily come to a good understanding. The Knight compounds with the Squire for his Imposition as a *Ghost*, not only from a Sense of his own base Intentions, but for the happy Escape from Witches, Spirits and Elves ; from which the Squire pretends to have freed him. On the other Hand, the Squire is willing to re-enter into the Knight's Service, and to attend him once more in his *Peregrinations*, when he found this sham meritorious Action had deluded him into a Suspension of that Repentment, which he might justly have exerted : Thus are they fortunately reconciled, and thus are these momentous Adventures continued, to the Satisfaction

- 105 Some busy Independent Pug,
 Retainer to his Synagogue?
 Alas! *quoth he*, I'm none of those
 Your Bosom Friends, as you suppose;
 But *Ralph* himself your trusty 'Squire,
 110 Wh' has dragg'd your *Dunship* out o' th' Mire,
 And from th' Inchantments of a Widow,
 Wh' had turn'd you int' a Beast, have freed you;
 And, though a Prisoner of War,
 Have brought you safe, where now you are;
 115 Which you would gratefully repay,
 Your constant *Presbyterian* Way.
 That's stranger (*quoth the Knight*) and stranger,
 Who gave thee Notice of my Danger?
Quoth he, th' infernal Conjuror
 120 Pursu'd, and took me Prisoner;
 And knowing you were hereabout,
 Brought me along, to find you out.
 Where I, in hugger-mugger hid,
 Have noted all they said or did:
 125 And though they lay to him the Pageant,
 I did not see him nor his Agent;
 Who play'd their Sorceries out of Sight,
 T' avoid a fiercer, second Fight.
 But didst thou see no Devils then?
 130 Not one (*quoth he*) but carnal Men,
 A little worse than Fiends in Hell,
 And that She-Devil *Jezabel*;
 That laugh'd and tee-he'd with Derision,
 To see them take your Deposition.

tisfaction of the Reader, and Applause of the Poet. (Mr. B.) *Sprite* in all Editions to 1726. inclusive. *Spright*, Edition 1739.

†. 110.—*Dunship*, in all Editions to 1710. *Doulship* in later Editions.

†. 132. And that She-Devil *Jezabel*.] See *Spectator's* Description of a *Jezabel*, N^o 175. †. 137.

- 135 What then (quoth *Hudibras*) was he
 That play'd the Dev'l to examine me?
 A rallying Weaver in the Town,
 That did it in a parson's Gown :
 Whom all the Parish takes for gifted,
 140 But, for my Part, I ne'er believ'd it :
 In which you told them all your Feats,
 Your Conscientious Frauds and Cheats ;
 Deny'd your Whipping, and confess't
 The naked truth of all the rest,
 145 More plainly than the Rev'rend Writer,
 That to our Churches veil'd his Miter.

†. 137. *A rallying Weaver in the Town.*] See Mr. Butler's *Fable of a Lion and the Fox*. Remains.

†. 145, 146. ——— *Than the Rev'rend Writer,—That to our Churches veil'd his Miter.*] Though there were more than one in those Times that this Character would have suited; yet 'tis probable, that Mr George Graham, Bishop of Orkney, is sneer'd in this Place by Mr. Butler. He was so base as to renounce and abjure *Episcopacy*, signing the Abjuration with his own Hand, at Breckness in Strones; Feb. 11, 1639. (See Mr. Gordon's *History of the illustrious Family of Gordon*. Vol. 2. p. 315.) To this remarkable Incident, Bishop Hall alludes (Epistle Dedicatory prefix to his *Episcopacy by divine Right*, &c. 1640. p. 1.) where he observes, "That he craved Pardon for having accepted his Episcopal Function, as if he had thereby committed some heinous Offence." Upon which he uses the following Exclamation: (*Episcopacy*, &c. p. 1.) "Good God, what is this, that I have lived to hear? That a Bishop in a *Christian Assembly*, should renounce his Episcopal Function; and cry "Mercy for his now abandoned Calling." See *Rusworth's Collections*, vol. 3. last edit. p. 957. *Nelson's Collections*, vol. 1. p. 252.

There was another *Scotchman*, Archibald Adair, Bishop of Killala in Ireland, who was deprived of his Bishoprick, for speaking in Favour of the rebellious *Scotch Covenanters*: but was promoted to the See of *Waterford* after the Earl of *Strafford's* Death. (*Carte's History of the Life of James, the first Duke of Ormonde*, vol. 1. p. 95, 193.)

The Writer of the printed Notes insinuates, "That the *Archbishop of York* is here intended: But he is certainly mistaken. For Archbishop *Williams* was as much hated by the *Fanatics* of those

All which they took in black and White,
And cudgell'd me to under-write.

What made thee, when they all were gone,
150 And none, but thou and I alone,
To act the Devil, and forbear
To rid me of my *bellish* Fear?

Quoth he, I knew your constant Rate,
And Frame of Sp'rit, too obstinate,
155 To be by me prevail'd upon,
With any Motives of my own:
And therefore strove to counterfeit
The Dev'l a-while, to nick your Wit;
The Devil, that is your constant *Crony*,
160 That only can prevail upon ye:
Else we might still have been disputing,
And they with weighty Drubs confuting.

The Knight who now began to find
Th' had left the Enemy behind,
165 And saw no farther Harm remain,
But feeble Weariness and Pain;

those Times, as any one of his Order. In a Libel intituled, *The Character of an Oxford Incendiary*, p. 4. he is treated in the following indecent Manner. " And now we talk of preferment, " enter *Owen Glendour* on Horseback, *Brute's* Cousin-German, " and Top of his Kindred, *Welsh Williams*, Prelate of *York*: " This is the Pepper Nos'd *Caliph*, that snuffs, puffs, and huffs " Ingratitude to the Parliament, though they freed him from " Prison, and put his Adversary in his Room: Tell him of Re- " formation, and you transform him into a Turkey-Cock: A Jacke " of Lent, made of a Loeke and Red-Herring; will not more " inflame him, than the Name of *Presbytery*.

And I find in an original Letter in Dr. *Williams's* MS. Collections, from Sir *William Brereton* to the Speaker, a complaint against the *Archbishop of York*, the Bishops of *Chester*, *Saint Asaph*, and *Banger*, for fortifying *Conway Castle* against the Parliament.

- Perceiv'd, by losing of their Way,
 Th' had gain'd th' Advantage of the Day ;
 And by declining of the Road,
 170 They had, by Chance, their Rere made good ;
 He ventur'd to dismiss his *Fear*,
 That Parting's wont to *rant* and *tear*,
 And give the desperat'st Attack
 To Danger still behind its Back.
- 175 For having paus'd to recollect,
 And on his past Success reflect,
 T' examine and consider why,
 And whence, and how he came to fly,
 And when no Devil had appear'd,
- 180 What else, it cou'd be said, he fear'd ;
 It put him in so fierce a Rage,
 He once resolv'd to re-engage ;
 Toss'd like a Foot-ball back again,
 With *Shame*, and *Vengeance*, and *Disdain*.
- 185 *Quoth he*, it was thy Cowardise,
 That made me from this Leaguer rise ;
 And when I had half reduc'd the Place,
 To quit it infamously base.
 Was better cover'd by the New
- 190 Arriv'd Detachment, than I knew :
 To flight my new Acquests, and run
 Victoriously, from Battles won.
 And reck'ning all I gain'd or lost,
 To sell them cheaper than they cost ;
- 195 To make me put myself to Flight,
 And, conq'ring, run away by Night ;
 To drag me out, which th' haughty Foe
 Durst never have presum'd to do.

To mount me in the Dark by force,
 200 Upon the bare Ridge of my Horſe,
 Expos'd in Querpo to their Rage,
 Without my Arms and Equipage;
 Left, if they ventur'd to purſue,
 I might th' unequal Fight renew:

205 And, to preſerve thy outward Man,
 Affum'd my Place and led the Van.

All this, *quoth Ralph*, I did, 'tis true,
 Not to preſerve myſelf, but you.
 You, who were damn'd to baſer Drubs
 210 Than Wretches feel in Powd'ring Tubs,
 To mount two-wheel'd Carroches, worſe
 Than managing a Wooden Horſe:
 Dragg'd out through ſtraiter Holes by th' Ears,
 Eras'd, or coup'd for Perjurers.

215 Who, though th' Attempt had prov'd in vain,
 Had *bad* no Reaſon to complain;
 But ſince it prosper'd, 'tis unhandſome
 To blame the Hand that paid your Ranſome;
 And reſcu'd your obnoxious Bones

220 From unavoidable Battoons.

The Enemy was reſforc'd,
 And we diſabled, and unhors'd,
 Diſarm'd, unqualifi'd for Fight,
 And no Way left but haſty Flight,
 225 Which, though as deſp'rate in th' Attempt,
 Has giv'n you Freedom to condemn't.

But were our Bones in fit Condition
 To reinforce the Expedition,

† 211. *To mount two-wheel'd Carroches.*] A Cart in which Criminals are carried to be hang'd. Dr. Bailey, in his *Wall-Flower*, written in *Newgate*, and publiſh'd 1650. p. 60. uſes the Word *Caroach* for *Coach*.

- 'Tis now unseasonable, and vain,
 230 To think of falling on again :
 No martial Project to surprize,
 Can ever be attempted twice ;
 Nor cast Design serve afterwards,
 As Gamesters tear their losing-Cards.
 235 Beside, our Bangs of Man and Beast
 Are fit for nothing now but Rest ;
 And for a-while will not be able,
 To rally, and prove serviceable.
 And therefore I, with Reason, chose
 240 This Stratagem, t' amuse our Foes ;
 To make an honourable Retreat,
 And wave a total sure Defeat :
 For those that fly may fight again,
 Which he can never do that's slain.
 245 Hence timely Running's no mean Part
 Of Conduct, in the martial Art ;

γ. 243. *For those that fly may fight again.*] A Saying of Demosthenes, who fled from Philip of Macedon, when he obtain'd a great Victory over the Athenians at Cberonæa, a Village of Bæstia, and being reproach'd for it, he made the following Answer. Ἀνὴρ, inquit, ὁ φύγων, — Πάλιν μαχήσεται. Aulii Gellii NoB. Attic. lib. 17. 21. See a farther Account of the Cowardise of Demosthenes. Dideroti Siculi Bibliothec. p. 380. " Be pacified, (says the Curate to Don Quixote, upon one of his Misadventures, vol. 1. p. 56.) " Fortune may have yet better Success in Reserve for " you ; and they who lose to-day may win to-morrow." Of Demosthenes's Opinion was the cowardly Soldier, (see L' Etrange's Fables, part 2. fab. 59.) " who being tried by a Council of War, " for Cowardise, pleaded for himself, that he did not run away " for fear of the Enemy ; but only to try how long a pauntry " Carcase might last a Man with good Looking to."

From this saying of Demosthenes, the Italians might probably borrow their following Proverb.

Emaglio che si dieu, qui fuggi, che qui mori. " It's better it " should be said, Here he run away, than Here he was slain."

Selsa Proverbs. Italian — London, 1707. p. 12.

γ. 245, 246, 247. *Hence timely Running's no mean Part—Of Conduct in the Martial Art ; By which some glorious Feats achieve.*

- By which some glorious Feats Atchieve,
 As Citizens, by breaking, thrive ;
 And Cannons conquer Armies, while
 250 They seem to draw off and recoil ;
 Is held the gallantest Course, and bravest,
 To great Exploits, as well as safest ;
 That spares th' Expence of Time and Pains,
 And dangerous beating out of Brains :
 255 And in the End prevails as certain
 As those that never trust to Fortune :
 But make their Fear do Execution
 Beyond the stoutest Resolution ;
 As Earthquakes kill without a Blow,
 260 And, only trembling, overthrow.
 If th' Ancients crown'd their bravest Men,
 That only sav'd a Citizen,

chiefs.] See Note on Part 1. and Canto 3. §. 607, 608, &c. An Account of Mark Anthony's brave Retreat from his Parthian Expedition. (*Lewis's History of the Parthian Empire*, p. 161.)

*A prudent Chief, not always must display
 His Powers in equal Rank, and fair Array ;
 But with th' Occasion, and the Place comply,
 Conceal his Force, may seem sometimes to fly.
 Those oft are Stratagems, which Errors seem,
 Nor is it Homer nods, but we that Dream.*

(*Mr. Pope's Essay on Criticism*.)

§. 261, 262. *If th' Ancients crown'd their bravest Men,—That only sav'd a Citizen.*] The Corona Civica was given to any Soldier, that had in Battle sav'd the Life of a Roman Citizen, by killing at the same Time an Enemy ; and though it was compos'd of no better Materials than *Oaken Boughs*, yet it was esteem'd more honourable than any other Crown. *Virgil* calls it, *Civilis Quercus*, *Æn.* 6. 771, 772.

Qui juvenes, quantas ostendant, aspice vires ;

At qui umbrata gerunt Civili Tempora Quercu.

See an Account of the Honours, conferr'd on those Persons that had merited it. (*Antiquity explain'd*, by *Montfaucon*, vol. 4. part. 1. chap. 7. p. 106. *Dr. Kennet's Antiquities of Rome*, part. 2. chap. 16. *Dr. Middleton's Life of Cicero*, vol. 1. quarto edit. p. 47, 48. Vid. etiam *Auli Gellii Noct. Attic.* lib. 5. cap. 6. *Resusari Symbol. Imperator.* class. 1. symbol. 27. p. 36.)

- What Victory could e'er be won,
 If ev'ry one would save but one?
 265 Or Fight indanger'd to be lost,
 Where all resolve to save the most?
 By this Means, when a Battle's won,
 The War's as far from being done:
 For those that save themselves, and fly,
 270 Go Halves, at least, i' th' Victory;
 And sometime, when the Loss is small,
 And Danger great, they challenge all;
 Print new Additions to their Feats,
 And Emendations in Gazets;
 275 And when, for furious Haste to run,
 They durst not stay to fire a Gun,
 Have don't with Bonfires, and at Home
 Made Squibs and Crackers overcome:

§. 271. *And sometime, when the Loss is small, &c.*] After a Battle, the Rebels, if they found their Loss was small, they represented it to the People as a great Victory gain'd, and made Bonfires, and appointed a publick Thanksgiving for it; by which they kept up the Spirit of the Party. (Dr. B.)

§. 274. *And Emendations in Gazets*] I don't remember to have met with any such Paper printed in those rebellious Times; though there was a Paper with that Title early in the Reign of King James the First, as appears from *John Donne's* Verses upon *T. Coryat's Crudities*, publish'd 1611.

*Munster did Towns, and Gesner Authors brew,
 Mount now——To Gallo Belgicus appear,*

As deep a Statesman, as a Gazeteer.

See likewise *R. Riecomontanus's* Verses upon the *Crudities*.

The *Gazettes* began first to be regularly printed in King Charles the Second's Time, in the Year 1665, the Year of the Plague: The first Number dated November 7. 1665. There is a complete Collection of *Gazettes* from that Time, to December 30, 1703. in thirteen Volumes folio, in Mr. *Pepys's* Library in *Magdalen College Cambridge*: in Lord *Oxford's* Library, a complete Set to the Year 1739. inclusive, in Thirty-four Volumes. *Cat. Bibliothec. Harleian.* vol. 2. p. 740. See the *Etymology. Junii Etymol. Anglican.*

- To set the Rabble on a Flame,
 280 And keep their Governors from Blame,
 Disperse the News, the Pulpit tells,
 Confirm'd with Fire-works, and with Bells;
 And though reduc'd to that Extreme,
 They have been forc'd to sing *Te Deum*;
 285 Yet, with religious Blasphemy,
 By flattering Heaven with a Lie;

* 284. *They have been forc'd to sing Te Deum.*] This they frequently did, though beaten. And it was their Custom likewise to sing a Psalm before an Engagement: To which Mr. *Cotton* (*Virgil Travestie*, b. 4. p. 146.) compares the dismal Howlings of Queen *Dido's* Domestics, when they discover'd that she had hang'd herself.

*Even like unto the dismal Yowl,
 When Trifful Dogs at Midnight howl;
 Or like the Dirges that through Nose,
 Humm'd out to damp their Pagan Foes,
 When holy Roundheads go to Batle,
 With such a Yell did Carthage rattle.*

We know it has been customary in other Nations upon an imaginary Victory, nay, sometimes a Defeat, to sing *Te Deum*. *Mabmut* ridicules this Custom among *Christians*, in a remarkable Manner, and with a seeming Justness. "I have been (says he) at a Ceremony which I am willing to see often, to give an Account of it in my Letters: 'Tis the *Te Deum*, which *Christian* Princes cause to be sung in their Churches, on the gaining any considerable Advantage over their Enemies: Which *Te Deum* is a Hymn compos'd by two of their Saints, to wit, *Ambrose* and *Austin*. When the *French* beat the *Spaniards*, they sing the *Te Deum*; and when these vanquish their Enemies, they do the same. These two Nations do the Duty of the *Mussulmen*, in destroying one another; and when this is done, they give God Thanks for the Evil they had committed."

(*Turkish Spr*, vol. 1. p. 5.)

* 286. *By flattering Heaven with a Lie.*] There are many Instances of this Kind upon Record. "You mock'd God (says the Author of a *Letter sent to London from a Spy at Oxford*—p. 10.) in your publick Thanksgivings for your invisible Victories, when you were publickly beaten: As at *Edge-Hill*, when you and the *Saw-pit Lord* (viz. *Philip Lord Wharton*, who hid himself in a *Saw-pit*.) with some others, did make People believe Lies, on Purpose to gull them of their Monies."

And for their Beating, giving Thanks,
Th' have rais'd Recruits, and fill'd their Banks;

¶ 287. *And for their Beating giving Thanks.*] Mr. Walker (*History of Independency*, part 2. p. 175.) gives a remarkable Instance of this Kind. "Popham (says he) was the Man who on "the 4th of June, 1649, gave a dismal Relation to the High "And Mighty States at Whitehall, of his ill Success in tampering "with the Governor of King'sale, (in Ireland) who being honest than the Saints expected, took a Sum of Money of him "to betray the Town, and Fort, and Ships in the Road: But "when Popham came into the Road, to take Possession of his "new Purchase, gave him such a Gunpowder Welcome, that he "lost most of his Men landed to take Livery and Seisin; and "divers Ships. He was commanded to conceal the ill News, "and make a different Report to the Plebeians of the Commons "House, of his Success, &c. (see Whitelock's Memorials, p. 406. "2^d edit.) which occasioned an Order the 15th of June, That "for this remarkable additional Mercy, bestow'd upon them, in "the prosperous Success given to their Fleet at Sea, upon Thursday next, the Day set apart for Thanksgiving, their Ministers "should praise God." "Lord, (says Mr. Walker) since these "audacious Saints are so thankful to Thee for one Beating, bestow many more Beatings upon them, for they deserve all thy "Corrections." (See likewise *History of Independency*, first part, p. 86.)

*Nay, to the Almighty's Self, they have been bold
To lie, and their Blasphemous Minister told,
They might say false to God, for if they were
Beaten, He knew't not, for he was not there.
But, God, who their great Thankfulness did see,
Reward'them straight with another Victory!
Just such a one as Brainsford and Sans doubt,
Will weary er't be long their Gratitude out.*

(Mr. Cowley's *Puritan and Papist*, p. 1, 2.)

*But Oh! your Faith is mighty, that has been,
As true Faith ought to be, of Things unseen.
At Worc'ter, Brainsford, and Edge-hill we see
Only by Faith, y' have got the Victory.
Such is your Faith, and some such unseen Way,
The publick Faith at last your Debts will pay.* (Id. Ib. p. 3.)

See more p. 8.

*At Keinton, Brainsford, Plymouth, York,
And divers Places more,
What Victories we Saints obtain,
The like ne'er seen before:*

- For those who run from th' Enemy,
 290 Engage them equally to fly;
 And when the Fight becomes a Chace,
 Those win the Day, that win the Race;
 And that which would not pass in Fights,
 Has done the Feat with easy Flights;
 295 Recover'd many a desp'rate Campaign
 With *Burdeaux*, *Burgundy*, and *Champaign*;
 Restor'd the fainting High and Mighty
 With Brandy-Wine, and *Aqua-vitæ*;
 And made 'em stoutly overcome
 300 With Bacrack, Hoccamore, and Mum;
 Whom the uncontroll'd Decrees of Fate
 To Victory necessitate;
 With which, although they run or burn,
 They unavoidably return:
 305 Or else their Sultan Populaces
 Still strangle all their routed Bassa's.

*How often our Prince Rupert kill'd,
 And bravely won the Day;
 The wicked Cavaliers did run
 The quite contrary Way.*

(On Colonel Venn's *Encouragement to his Soldiers*. *Collection of Loyal Songs*, republisk'd 1731. vol. 1. N^o 42. p. 105.)

℥. 289, 290. *For those who run from th' Enemy—Engage them equally to fly.*] Of this Opinion, probably, was that humorous Traveller, who, relating some of his Adventures, told the Company, That he and his Servant made fifty *wild Arabians* run: which startling them; he observ'd, that there was no great Matter in it; for (says he) we run, and they ran after us.

℥. 300. *With Bacrack.*] Or *Baccharack*. A Wine from *Bachiera*, a Town on the *Rhine*, upon the *Palatinate*: Whence it has it's Name. *Baily*. *Bacrach*, edit. 1684. and following Editions.

Ib. ————— *Hoccamore.*] *Old Hock*. A Sort of *Rhenish Wine*, so call'd from the Village of *Hockheim* on the *Mains*, opposite to *Meitz*. *Baily*.

℥. 305. *Or else their Sultan Populaces, &c.*] * The Author compares the arbitrary Actings of the ungovernable *Mob*, to the *Sultan*

Quoth *Hudibras*, I understand
 What Fights thou mean'st at Sea and Land,
 And who those were that run away,
 310 And yet gave out th' had won the Day;

Sultan or *Grand Seigneur*, who very seldom fails to sacrifice any of his chief Commanders, call'd *Bassa's*, if they prove unsuccessful in Battle." See *Knowles's*, and *Sir Paul Rycaut's*, *Histories of the Turks*; and *Mr. Fenton's Observations on some of Waller's Poems*, p. 70.

Y. 309, 310. *And who those were that run away,—And yet gave out th' had won the Day.*] Alluding probably to *Sir William Waller's* Defeat at *Roundway Downe*: Which the Soldiers ever after call'd *Runaway Downe*. *Mr. Whitelock* makes the Rout to be occasion'd by a panic Fear in the Parliament Horse. But *Lord Hollis* charges it upon the Unskilfulness and Cowardice of *Sir Arthur Haslerig*: It gave Occasion for much Rejoicing and pleasant Raillery among the *Cavaliers*; and *Cleveland* thus plays upon both those Commanders. (*Character of a London Diurnal*.) "This is the *William*, who is the City's Champion, and the *Diurnal's* Delight. Yet in all this Triumph, translate the Scene but to *Roundway Downe*, there *Haslerig's* Lobsters (see Reason why so call'd, *Echard's History of England*, vol. 2. p. 418.) were turned into *Crabs*, and crawl'd backwards—" There poor *Sir William* ran to his Lady for a Use of Consolation."

*Sir William at Runaway Downe had a bout,
 Which him and his Lobsters, did totally rout,
 And his Lady the Conqueror could not help him out,
 Which no Body can deny.* }

(*The Rump Carbonado'd. Collection of Loyal Songs*, vol. 2. N^o 26.)

Mr. Whitelocke says (*Memorials*, p. 70.) That *Waller* posted up to *London*, and by his Presence, silenced *Invectives* against him.

And the Author of the *Letter from a Spy at Oxford*, (p. 8.) speaking of *Sir William Waller*, at *Runaway Downe*: or *Roundhead Downe*—(as he calls it) says, *Brave William* had a *Beating* with a Witness, being totally routed by *Prince Maurice*, "and *Sir John Byron*. (And this was the twelfth Conquest, which made up the Conqueror's brown Dozen in Number, compared to the twelve Labours of *Hercules*.)—For these great Victories so happily gain'd, by this old beaten conquering Commander, he was pompously receiv'd into *London*, with little less than a Roman Triumph, on *Tuesday* the 25^h of *July*: The *Lord Mayor's Show* was nothing to it: there wanted nothing but the *Galley-foist*, and then all had been near complete The People swarm'd about him like *Caterpillars*: every one glut-

- Although the Rabble sou'd them for't,
 O'er Head and Ears in Mud and Dirt.
 'Tis true, our modern Way of War
 Is grown more politick by far,
 315 But not so resolute, and bold,
 Nor ty'd to Honour, as the old.
 For now they laugh at giving Battle,
 Unless it be to Herds of Cattle;
 Or fighting Convoys of Provision,
 320 The whole Design o' the Expedition;
 And not with downright Blows to rout
 The Enemy, but eat them out:
 As Fighting, in all Beasts of Prey,
 And Eating, are perform'd one Way;
 325 To give Defiance to their Teeth,
 And fight their stubborn Guts to Death;
 And those atchieve the high'st Renown,
 That bring the other Stomachs down.
 There's now no Fear of Wounds, nor Maiming,
 330 All Dangers are reduc'd to Famine;
 And Feats of Arms, to Plot, Design,
 Surprize, and Stratagem, and Mine:
 But have no Need, nor Use of Courage,
 Unless it be for Glory, or Forage:

“ ted their Eyes in gazing on this conquer'd *Agamemnon*: and a
 “ thousand Voices cry'd, *A Waller, A Waller!*” Upon which
 he remarks, p. 10. “ Thus you mock'd God, the King, and
 “ the People; and by this Means you have caus'd *Pagan* and
 “ *Heathen* Idolatry to be committed. First, To *Bacchus* there
 “ hath been offer'd Hundreds of *Hecatombs* of Health, and Ca-
 “ rouses: and, Secondly, Your Burnt-Sacrifices to *Vulcan*, have
 “ been innumeraibly blaz'd in Bonfires, Fire and Fagots, Guns,
 “ Flame, Pipe and Smoke.”

†. 328. ——— *The other's Stomachs.*] Edit. 1700. and fol-
 lowing ones.

- 335 For if they fight, 'tis but by Chance,
 When one Side vent'ring to advance,
 And come uncivilly too near,
 Are charg'd unmercifully i' th' Rere ;
 And forc'd, with terrible Resistance,
 340 To keep hereafter at a Distance,
 To pick out Ground to incamp upon,
 Where Store of largest Rivers run,
 That serve, instead of peaceful Barriers,
 'To part th' Engagements of their Warriors ;
 345 Where both from Side to Side may skip,
 And only encounter at Bo-peep :
 For Men are found the stouter-hearted,
 The certainer th' are to be parted ;
 And therefore post themselves in Bogs,
 350 As th' ancient Mice attack'd the Frogs ;
 And make their mortal Enemy,
 The *Water-Rat* their strict Ally.
 For 'tis not now, who's stout and bold?
 But who bears Hunger best, and Cold?
 355 And he's approv'd the most deserving,
 Who longest can hold out at Starving :

†. 347, 348. *For Men are found the stouter-hearted,—The certainer th' are to be parted.*] See *Montaigne's Essays*, vol. 2. chap. 2. b. 15. p. 450, &c. *Spectator*, N^o 131.

†. 350. *As th' ancient Mice attack'd the Frogs.*] * *Homer* wrote a Poem of the War between the *Mice* and the *Frogs*."

†. 351, 352. *And made their mortal Enemy,—The Water-Rat, their strict Ally.*] Meaning the *Dutch*, who seem'd to favour the *Parliamentarians*. (Mr. W.)

†. 355, 356. *And he's approv'd the most deserving,—Who longest can hold out at Starving.*] An Ordinance was pass'd *March* 26, 1644. for the Contribution of one Meal a Week towards the Charge of the Army. Remarkable was the Case of *Cecily de Rygerway*, indicted in the 31st of *Edward the Third*, A. D. 1347, for the Murder of her Husband ; who refusing to plead, was adjudg'd at last to *fast forty Days* together in close Prison, without Meat or Drink ; which she did. See the *Record in Proof, History*

PART III. CANTO III. 349

And he that routs most Pigs and Cows,
 The formidablest Man of Prowess.
 So th' Emperor *Caligula*,
 360 That triumph'd o'er the *British* Sea;
 Took Crabs and Oysters Prisoners,
 And Lobsters, 'stead of Cuiraſiers;
 Engag'd his Legions in fierce Buſtles,
 With Periwinkles, Prawns, and Muſcles;
 365 And led his Troops with furious Gallops,
 To charge whole Regiments of Scallops;

of the most remarkable Trials of Great Britain, in Capital Cases, publish'd 1705. p. 52, 53. Dr. Plot (*History of Staffordshire*, chap. 8. sect. 47, 48.) has given this with two other remarkable Instances of this Kind; namely, of *William Francis*, who wilfully fasted fourteen Days, being melancholy mad; and of *John Scot*, a *Scotchman*, who abstain'd from Meat thirty or forty Days. Others have carried this Point much further, and their Accounts greatly exceed Belief.

Picus Mirandula mentions (from *Roger Bacon*) two *English* Women: one who fasted twenty Years, and the other forty. (*Jo. Fra. Pici Mirandulae de Rer. prænotione*, lib. 3. To. 2. Op. *Baklae*.) See more Instances, *Jo. Fra. Pici Mirandulae Exam. de Doctrin. Vanitat. Gentium*, lib. 2. To. 2. p. 565. *Egidii Menagii Observat. in Diogen. Laert.* lib. 2. *sec. m.* 143. See the Life of *Martha Taylor*, who lived one Year without the Use of Meat or Drink, 8^o, 1669. *Catalog. Bibliothec. Harleian.* vol. 2. p. 596. N^o 9763. And *Reynolds's Discourse upon the prodigious Abstinence occasion'd by the twelve Months Fasting of Martha Taylor, the famous Derbyshire Damsel*, 1669. *Id.* lib. p. 918. N^o 14223. *Derham's Physico-Theology*, book 4. chap. 11. p. 211, 212. 7th edit. An Account of a Woman who had lain six Days cover'd with Snow, without receiving any Nourishment, *Philosophical Transactions*, vol. 28. for the Year 1713. p. 265, &c. And a Copy of an Affidavit made in Scotland, concerning a Boy's living a considerable Time without Food. *Philosophical Transactions*, vol. 31. num. 361. p. 29.

†. 359. So th' Emperor *Caligula*.] See an Account of this famous Expedition, in *Suetonius. Caligul.* lib. 4. cap. 46. *Echard's Roman History*, vol. 2. p. 98, 99. *Rapin's History of England*, Translated by Mr. Tyndal; Folio edit. vol. 1. p. 12.

- Not like their ancient Way of War,
 To wait on his triumphal Carr :
 But when he went to dine or sup,
 370 More bravely eat his Captives up ;
 And left all War, by his Example,
 Reduc'd to vict'ling of a Camp well.
 Quoth *Ralph*, By all that you have said,
 And twice as much that I cou'd add,
 375 'Tis plain, you cannot now do worfe,
 Than take this out-of-fashion'd Course ;
 To hope, by Stratagem, to woo her,
 Or waging Battle to subdue her :
 Though some have done it in Romances,
 380 And bang'd them into amorous Fancies ;

†. 369, 370. *But when he went to dine or sup,—More bravely eat his Captives up.*] The Courage of many of the Heroes of those Times, consisted in their Teeth. Sir *William Brereton*, the famous *Cheshire* Knight, is thus characteriz'd by Mr. *Cleveland*, (*Character of a London Diurnal*, Works 1677. p. 118.) “ Was *Brereton* (says he) to fight with his Teeth, as he in all other “ Things resembles the Beast, he would have Odds of any Man “ at this Weapon. Oh! he's a terrible Slaughter Man at a “ Thanksgiving Dinner. Had he been *Cannibal* enough to have “ eaten those he vanquish'd, his Gut would have made him va-
 “ liant.”

*Will. Brereton's a Sinner,
 And Croyden knows a Winner ;
 But O take heed lest he do eat
 The Rump all at one Dinner.*

(*Loyal Songs*, vol. 2. p. 55. See a further Character of him, Mr. *Carte's Life of the Duke of Ormonde*, vol. 1. p. 471. *Impartial Examination of Mr. Neal's* 4th vol. of the *History of the Puritans*, p. 45.)

*A Man of Stomach of the next Deal
 Was hungry Colonel Cobbet,
 Who would eat at one Meal
 A Commonwealth,
 And make a Joint but a Gobbet.*

Collection of Loyal Songs, vol. 2. p. 157.

As those who won the *Amazons*,
 By wanton drubbing of their Bones:
 And stout *Rinaldo* gain'd his Bride,
 By courting of her Back and Side.
 385 But since those Times and Feats are over,
 They are not for a modern Lover;
 When Mistresses are too cross-grain'd,
 By such Addresses to be gain'd:
 And if they were, wou'd have it out,
 390 With many other Kind of Bout.
 Therefore I hold no Course f' infeasible,
 As this of Force to win the *Jezabel*;

†. 383, 384. *And stout Rinaldo gain'd his Bride,—By courting of her Back and Side.*] * A Story in *Tasso*, an Italian Poet, of a Hero that gain'd his Mistress by conquering her Party."

This Account is not literally true of *Rinaldo*, one of the principal Heroes, concern'd in the Siege of *Jerusalem*, against the Infidel *Saracens*. *Armida*, a beautiful Queen, was in Love with him, and had by Magic engaged his Affections. But when by the Assistance of his Friends, he broke loose from her Snares, and left her: she vow'd Revenge, and offer'd to marry any one of those *Pagan Princes*, who came to *Saladin's* Assistance, provided they could take off *Rinaldo* in Battle. (Though she still retain'd a secret Affection for him.) But when he had slain with his own Hand all those Princes, who had rashly undertaken his Death, she fled from him with a Design of taking away her own Life; but he pursu'd and prevented it; and his Love re-kindled by her heavy Complaints against him: and when she had given them Vent, in the most moving and passionate Terms: he convinc'd her that his Affection for her was as strong as ever, which brought about a Reconciliation. (*Fairfax's Godfrey of Bulloigne*, book 20. St. 128, 129, 130, 131, 132, 133, 134, 135, 136. p. 650, 651, 652. See Mr. *Fenton's Waller*, 1729. p. 278. *Observations*, p. 83. *Spectator*, N° 14.)

This suits as well with what *Shakespear* mentions of *Theseus* and *Hippolyta* (in his *Midsummer Night's Dream*, vol. 1. p. 79.) *Theseus* speaks to *Hippolyta* in the following Manner. "*Hippolyta*, I woo'd thee with my Sword, and won thy Love, doing thee Injuries: But I will wed thee in another Key, with Pomp, with Triumph, and with Revelling." (See *History of the Destruction of Troy*, 2^d book, chap. 14.)

- To storm her Heart, by th' antick Charms
Of Ladies Errant, Force of Arms;
395 But rather strive by Law to win her,
And try the Title you have in her.
Your Case is clear, you have her Word,
And me to witness the Accord;
Besides two more of her Retinue
400 To testify what pass'd between you;
More probable; and like to hold,
Than Hand, or Seal, or breaking Gold;
For which so many, that renounc'd
Their plighted Contracts, have been trounc'd;
505 And Bills upon Record been found,
That forc'd the Ladies to compound;

§. 401, 402. *More probable, and like to hold.*—*Than Hand, or Seal, or breaking Gold.*] Breaking of Gold was formerly much practis'd; and when done, 'twas commonly believ'd, that such a Man and Woman were made sure to one another; and could marry no other Persons: That they had broke a Piece of Gold between them; which was look'd upon to be a firm Marriage Contract: Nothing was thought to bind the Contract more firmly, before they were actually married, than this breaking a Piece of Gold. (Dr. B.)

See an Account of *Valentine's* dividing a Gold Ring with *Clermond*, when he took Leave of her, before his *Pilgrimage*. *History of Valentine and Orson*, chap. 41. p. 174.

§. 405, 406. *And Bills upon Record been found.*—*That forc'd the Ladies to compound.*] (See a remarkable Bill of Charges, upon a Disappointment in Courtship. *Guardian*, N^o 97.)

“ On Promise of Marriage, Damages may be recover'd, if
“ either Party refuse to marry: but the Promise must be mutual
“ on both Sides, to ground the Action, 1 *Salk.* 24.—And though
“ no Time for Marriage be agreed on, if the Plaintiff aver,
“ That he has offer'd to marry the Woman, and she refused;
“ an Action lies against her, and Damages are recoverable.—If
“ a Man and Woman make mutual Promises of Inter-marriage,
“ and the Man gives the Woman 100*l.* in Satisfaction of his
“ Promise of Marriage, it is a good Discharge of the Contract.

Med.

- And that, unless I miss the Matter,
Is all the Bus'ness you look after:
Besides, *Encounters at the Bar*,
- 410 Are braver now, than those in War,
In which the Law does Execution,
With less Disorder and Confusion:
Has more of Honour in't, some hold,
Not like the *New Way*, but the *Old*;
- 515 When those the *Pen* had drawn together,
Decided Quarrels with the *Feather*,
And winged Arrows kill'd as dead,
And more than Bullets now of Lead:
So all their Combats now, as then,
- 420 Are manag'd chiefly by the Pen;
That does the Feat, with braver Vigours,
In Words at Length, as well as Figures;
Is Judge of all the World performs
In voluntary Feats of Arms;
- 425 And whatsoe'er's achiev'd in Fight,
Determines which is wrong or right:
For whether you *prevail*, or *lose*,
All must be try'd there in the Close:
And therefore 'tis not wise to shun
- 430 What you must trust to, e're y' have done.
The Law, that settles all you do,
And marries where you did but woo;
That makes the most perfidious Lover,
A Lady, that's as false, recover:

" *Mod. Cas.* 156. By *Stat.* 29. *Car.* II. c. 3. no Action shall be
" brought on any Agreement or Consideration of Marriage, ex-
" cept it be put in Writing, and sign'd by the Party to be
" charged, &c. And where an Agreement relating to Marriage
" must be in Writing, and when it need not, *Vid. Skinn.* 353."
Jacob's Law Dictionary.

- 435 And if it judge upon your Side,
Will soon extend her for your Bride:
And put her Person, Goods, or Lands,
Or which you like best, int' your Hands.
For Law's the Wisdom of all Ages,
440 And manag'd by the ablest Sages;
Who, though their Bus'ness at the Bar
Be but a kind of Civil War,
In which th' engage with fiercer Dudgeons,
Than e'er the *Groetans* did, and *Trejans*;
445 They never manage the Contest
T' impair their publick Interest;

†. 436.—*Extend her.*] See *Extend*, *Jacob's Law Dictionary*.
†. 441, 442. *Who, though their Business at the Bar—Be but a kind of Civil War.*] This Piece of Grimace in the Gentlemen of the long Robe, is insert'd by the Writer of a *Pindaric Poem*, inscrib'd *To the Society of Beau's Esprits*, p. 7.

Nor is your Time mispent in Parchment Jar,
The bellish Bustle of the Bar,
Where the loud Praotling Tribe wage an eternal War:
A War, while there—High Words are rais'd
Their Pedigrees, and Virtues blaz'd:
That is the Issue of a First Rate Clown,
And wore his Leathern Breeches up to town;
This is a Pimp to Causes, such a Cheat,
He'd pawn his Soul for a five Shillings Treat:
That has a Conscience reel'd, and this a Face of Brass,
And he that looks so gravely, is an Ass.
Yet, when they next meet, they agree,
Who but dear Jack, and Billy, who but he?
Consult afraid to raise their Clients Strife,
And make it last as long as Life:
And yet, they know the Law was meant
What's wrongful to redress!
To free the poor, and innocent.

The *Spectator* observes, (N^o 13.) "That nothing is more usual in *Westminster-Hall*, than to see a Couple of *Lawyers*, who have been tearing one another to Pieces in Court, embracing one another as soon as they are out of it." (See *Spectator*, N^o 21. *Tatler*, N^o 42. *Ben Johnson's Masque of Gipsies*, &c. p. 76.)

- Or by their Controversies lessen
 The Dignity of their *Profession* :
 Not like us Brethren, who divide
 450 Our *Common-wealth*, the *Cause*, and *Side* ;
 And though w' are all as near of Kindred
 As th' outward Man is to the inward ;
 We agree in nothing, but to wrangle
 About the slightest fingle-fangle ;
 455 While Lawyers have more sober Sense,
 Than to argue at their own Expence,
 But make their best Advantages
 Of others Quarrels, like the *Swiss* :
 And out of foreign Controversies,
 460 By aiding both Sides, fill their Purses ;

†. 453, 454. *We agree in nothing, but to wrangle—About the slightest fingle-fangle.*] The 'Squire in this Speech pays a true and worthy Compliment to the Professors of the Law; this obvious good Understanding among themselves, makes them easy: and the Law ought to be held in Veneration, because it is not exposed to the Censure, and Judgment of the Vulgar, (as other Professions mentioned by *Ralpho* are) by the indiscreet Writings of "it's Professors. (See †. 483, &c.) No wonder it is, that the 'Squire by such fair and undeniable Arguments in their Favour, persuaded the Knight to apply to a *Lawyer* for Advice in his present Case, which undoubtedly required Relief, and Satisfaction. (Mr. B.)

†. 458. *Of others Quarrels, like the Swiss.*] The *Cantons of Switzerland* will, upon reasonable Terms, allow any *Christian Princes* to raise Soldiers among them; by which Means they are sure to be at Peace with all the neighbouring States: and at the same Time make a tolerable Provision for great Numbers of their People. But one *Swiss Regiment* (as I am told) will not fight with another *Swiss Regiment*, on any Consideration. As they are all muster'd, and exercised every *Sunday*: so the whole Country to a Man, are ever ready to fight. (Mr. B. of B.) They expect to have their Pay regularly; "otherwise (says Mr. *Moll*, *Geography*, p. 234. edit. 1701.) they are ready to make good "the Proverb, *No Money, no Swiss.*" *Other Quarrels.* Edit. 1678. 1684.

- But have no Int'rest in the Cause
 For which th' *ingage*, and *wage the Laws*;
 Nor further Prospect than their Pay,
 Whether they lose or win the Day.
- 465 And though th' abounded in all Ages,
 With sundry learned *Clerks*, and *Sages*;
 Though all their Business be Dispute,
 Which Way they canvass ev'ry Suit;
 Th' have no Disputes about their Art,
- 470 Nor in *Polemicks controvert* :
 While all Professions else are found
 With nothing but Disputes t' abound :
 Divines of all Sorts, and Physicians,
 Philosophers, Mathematicians ;
- 475 The *Galenist*, and *Paracelsian*,
 Condemn the Way each other deals in :

§. 475. *The Galenist and Paracelsian.*] *Galen* was born in the Year 130. and lived to the Year 200. See a full Account of him, *Suidæ Lexicon*. vol. 1. p. 465. *Labbei Elog. Chronologic, Fabricii Bibliothec. Græc.* lib. 4. chap. 17. To. 3. p. 510. §27. *Chambers's Cyclopædia*.

Paracelsus was born the latter End of the 15th, and lived almost to the Middle of the sixteenth Century. (See *Collier's Dictionary*.) And though I have given a large Account of him in a Note, on part 2. canto 3. §. 627. I beg Leave to add the following one, translated from the *French*, and communicated to me, by Miss *W*—— and Miss *E*——r. *W*. two young Ladies, who are endu'd with all the Perfections of their Sex; and admir'd for their great Attainments in *polite Learning*, by all who have the Honour of their Acquaintance.

Que V. A. S. me permette de luy decrire L'Epitaphe, &c.
 " Your serene Highness will permit me to relate to you an
 " Epitaph, I saw against the Wall in the Church at *Salisbury*,
 " of a Man much esteem'd in *Germany*, and particularly in
 " this Part of it."

Conditur Hic, *Philippus Theophrastus*,
 Insignis Medicinæ Doctor, Qui Dira illa
 Vulnera, Leporam, Podagram, Hydropisum,
 Atiaque Insanabilia Corporis Contagia
 Mirificâ Arte Sustulit.

Anatomists dissect and mangle,
 To cut themselves out Work to wrangle ;
 Astrologers dispute their *Dreams*,
 480 That in their Sleeps they talk of *Schemes* :
 And *Heralds* *fickle*, who got who,
 So many hundred Years ago.

But Lawyers are too wise a Nation,
 T' expose their Trade to Disputation ;

Ac Bona sua in Pauperes distribuenda
 Collocandaque honoravit.

Anno MDXLI Die xxiii Septemb.

Vitam cum Morte mutavit.

" This Suits but little with what I learnt concerning him in
 " *France*, where he passes only for a *Quack*, desirous of blinding
 " the World by the extraordinary Advantages he promised them."

" This Impostor promised to every Body the Secret of making
 " Gold : and nevertheless died himself a Beggar, and in the
 " Hospital of this very *Saltsbourg* : where the Wealth he left to
 " the Poor, could be of no Use, but to add two Lines more to his
 " Epitaph.

" He boasted too, that it was in his Power to make the *Pope*,
 " *Luther*, and the *Turk*, agree ; he was a wicked Man then, for
 " he did not do it : I know no Quality he had to facilitate his
 " doing it, but that he had no Zeal for any Party. In fine (says
 " he) I have the Secret to make a Man live to one hundred and
 " fifty, free from Diseases : and he himself died at Thirty-seven,
 " loaded with Distempers : Nothing of all this persuades me in
 " Favour either of his probity or Erudition."

(*Relations Historique de Voyages en Allemagne, &c.* par Cba.
Patin, M. D. Lyon, 1676. *Relation Quatrieme à S. A. Sue. An-*
drothe Ulric Duc de Brunswic. p. 286.)

Dr. *Quincy* (see *Physical Dictionary*, p. 164.) distinguishes be-
 tween *Galenical*, and *Chemical* Medicines : and observes, That
 the *Galenical* run much upon the multiplying of Herbs and Roots
 in the same Composition, seldom torturing them any other Way,
 than by Decoction : in Opposition to *Chemical* Medicines, which
 by the Force of Fire, and a great deal of Art, fetches out the
 Vertues of Bodies chiefly mineral, into a small Compass. (For
 an Account of *Chemical Preparations*, the Reader, if he pleases,
 may consult *Paracelsus*, *Van Helmont*, *Lemery*, *Wilson*, *Dr. Friend*,
 and *Boerhaave*, who have wrote professedly on that Subject.)

¶ 481. And *Heralds* *fickle*, who got who.] See *Spectator*, N^o
 446.

- 485 Or make the busy Rabble Judges
Of all their secret Piques, and Grudges;
In which whoever wins the Day,
The whole Profession's sure to pay.
Beside, no Mountebanks, nor Cheats,
- 490 Dare undertake to do their Feats ;
When in all other Sciences
They swarm, like *Insects*, and *increase*,
For what *Bigot* durst ever draw,
By inward Light, a *Deed in Law*?
- 495 Or could hold forth, by Revelation,
An *Answer to a Declaration* ?
For those that meddle with their Tools,
Will cut their Fingers, if they're Fools :
And if you follow their Advice,
- 500 In Bills, and Answers, and Replies,
They'll write a Love-Letter in *Chancery*,
Shall bring her upon Oath to *answer ye*,
And soon reduce her to b' your Wife,
Or make her weary of her Life,
- 505 The *Knight*, who us'd with *Tricks* and *Shifts*
To edify by *Ralpho's Gifts*,
But in appearance cry'd him down.
To make them better seem his own,
(All *Plagiary's* constant Course
- 510 Of *sinking*, when they *take a Purse*)
Resolv'd to follow his Advice,
But kept it from him by Disguise :
And after stubborn Contradiction,
To counterfeit his own Conviction,

℥. 507. ——— Cry'd him down.] Edit. 1678, 1684. Cry'd
them down, 1700. and following Editions.

- 515 And by Transition, fall upon
The Resolution, as his own.
Quoth he, this Gambol, thou advisest,
Is, of all others, the unwiseſt ;
For if I think by Law to gain her,
520 There's nothing ſillier, nor vainer.
'Tis but to hazard my Pretence,
Where nothing's certain, but th' Expence ;
To act againſt myſelf, and traverse
My Suit, and Title to her Favours :
525 And if ſhe ſhou'd, which Heav'n forbid,
O'erthrow me, as the Fidler did ;
What After-courſe have I to take,
'Gainſt loſing all I have at Stake ?
He that with Injury is griev'd,
530 And goes to Law, to be reliev'd,
Is ſillier than a ſottiſh Chowſe,
Who, when a Thief has robb'd his Houſe,
Applies himſelf to Cunning-Men,
To help him to his Goods agen ;
535 When all he can expect to gain,
Is but to ſquander more in vain ;
And yet I have no other Way,
But is as difficult to, play.
For to reduce her, by main Force,
540 Is now in vain ; by fair Means, worſe ;
But worſt of all, to give her over,
'Till ſhe's as deſp'rate to recover.
For bad games are thrown up too ſoon,
Until th' are never to be won.

7. 523, 524. ———— *And traverse — My Suit ————*
See Traverse, Bailly, and Jacob's Law Dictionary.

- 545 But since I have no other Course,
 But is as bad t' attempt, or worse ;
 He that complies against his Will,
 Is of his own Opinion still ;
 Which he may adhere to, yet disown,
 550 For Reasons to himself best known :
 But 'tis not to b' avoided now,
 For *Sidropbel* resolves to sue :
 Whom I must answer, or begin
 Inevitably, first with him.
- 555 For I've receiv'd Advertisement,
 By times enough of his Intent ;
 And knowing he that first complains,
 Th' Advantage of the Business gains :
 For Courts of Justice understand
 560 The Plaintiff to be eldest Hand ;
 Who what he pleases may aver,
 The other, nothing till he swear :
 Is freely admitted to all Grace,
 And lawful Favour, by his Place :
- 565 And for his bringing Custom in,
 Has all Advantages to win.
 I, who resolve, to oversee
 No lucky Opportunity,
 Will go to Council, to advise
- 570 Which Way t' encounter, or surprize,
 And after long Consideration,
 Have found out one to fit th' Occasion ;
 Most apt for what I have to do,
 As Counsellor, and Justice too :

γ. 565. *And for his bringing Custom in.*] See Sir Roger L'E-
strange's Fable of the Countryman and the Kid, (part 1. fab. 350.)

γ. 573, 574. *Most apt for what I have to do,—As Counsellor
 and Justice too,*] Who this Lawyer was, I am really at a Loss to
 understand :

575 And, truly, so, no doubt, he was,
A Lawyer fit for such a Case.
An old dull Sot, who told the Clock,
For many Years at *Bridewell-dock*,

understand: The Author of the printed Notes has pointed out *E. P. Esq*; as the Person intended by *Mr. Butler*: But I cannot give into his Opinion: (though his Character was not wholly in-exceptionable, as appears from several Passages in *Mr. Walker's History of Independency*.) His great Business in his Profession, and the Posts that he fill'd, must take up too much of his Time, to suffer him to engage in the proper Business of a *Pettifogger*. He had been Commissioner of the Great Seal, worth 1500*l.* a Year; and then by an *Ordinance*, practis'd within the Bar, as one of the King's Council, worth 500*l.* *per annum*. He was afterwards *Postmaster* for all *Inland Letters*, worth 100*l.* every *Tuesday Night*; and Attorney General to the *Commonwealth of England*. (See *History of Independency*, part 1. p. 143, 166, &c. edit. 1661.) and died in 1659, (as *Mr. Echard* observes, *History of England*, vol. 2. p. 872.) worth sixty Thousand Pounds in Gold, in his Coffers, as was credibly reported: besides Lands of a great Value. *Mr. Whitelocke* observes of him, (*Memorials*, 2^d edit. p. 682.) "That he was a generous Person, faithful to the Parliament Interest, and a good Chancery Lawyer." *Bishop Tillotson*, as I am informed, by a worthy Gentleman, descended from him, lived with him as Chaplain: and he was a Man much esteem'd in *Devonshire*, where he lived, (namely at *Ford Abbey*, which he bought of *Sir Samuel Rosewell*, reputed by some the Hero of this Poem) for his hospitable and charitable Disposition. What Room then for fixing this Character upon him, rather than upon *Glyn*, or *Maynard*, who likewise complied with the Times?

I have been told, That one *Siderfin*, who lived in those Times, and rais'd considerable Fortunes in a low Way of Practice, has been reputed the *Lawyer*, sneer'd by our *Poet*.

Ibid. ————— *And as Justice too.*] As such, whoever he was, he might have deserved the Character of *John Taylor's Basket Justice*. (See his Poem intitled, *A Breed of Cormorants*, *Works*, p. 7.)

†. 577, 578. *An old dull Sot, who told the Clock,—For many Years at Bridewell-dock.*] Alluding probably to his Attendance at *Bridewell*, when *Petty Criminals* were whipp'd, who would not, or could not commute their Whipping for a Sum of Money.

Dr. Plot (see *History of Staffordshire*, chap. 8. sect. 66. p. 303. See likewise *Spectator*, N^o 447.) makes mention of an *Idiot*, who daily amus'd himself, with always counting the Hour of the Day whenever the Clock struck: and when it was spoil'd by Accident, the

- At Westminster, and Hicks's-Hall,
 580 And *Hiccius Doctius* play'd in all ;
 Where in all Governments and Times,
 H' had been both *Friend* and *Foe* to Crimes,
 And us'd two equal Ways of gaining,
 By *bind'ring Justice*, or maintaining :
 585 To many a Whore gave *Priviledge*,
 And whipp'd, for want of *Quarteridge* ;
Cart-loads of Bawds to Prison sent,
 For b'ing behind a Fortnight's Rent :
 And many a trusty *Pimp*, and *Croncy*
 590 To *Puddle-dock*, for want of Money :
 Engag'd the *Constable* to seize
 All those that would not break the Peace ;
 Nor give him back his own foul Words,
 Though sometimes *Commoners*, or *Lords*.

the *Idiot* continued to strike, and count the Hour without the Help of it.

§. 580. *And Hiccius Doctius play'd in all.*] An unintelligible Term used by Jugglers. See Preface to a Tract, intitled, *Hocus Pocus, Vulgar.* vol. 3. N^o 21. *Bibliotbec. Popsian.* Such a Lawyer as this, would certainly have been banish'd out of Sir Thomas More's *Utopian Commonwealth.* (See Translation of the Second Book of his *Utopia*, printed 1634. p. 104.) *Hickins Dockius*, edit. 1678, 1684.

§. 584. *By bind'ring Justice, or maintaining.*] Judge *Bridggoose's* Method (see *Rabblais*, book 3. chap. 39. p. 261.) seem to have been more equitable, who decided Causes and controversies by the Chance and Fortune of the Dice. Or the *Russian* Custom of giving Judgment by Lot. (See Dr. *Giles Fletcher's Treatise of Russia.* Purchase, *his Pilgrims*, part 3. lib. 3. p. 434.) Or the Romantic Way of trying Causes in some Part of the *East-Indies*; the contending Parties putting their Bills into the Hand of St. Thomas the *Apostle*. (Sir *Jahn Maundevile's Voyage*, &c. p. 208.)

§. 585. *To many a Whore gave Priviledge.*] Sir Roger L'Estrange observes, (*Reflection upon the Fable of the Crows and Pidgeons* part 1. fab. 386.) " That set a *Kite* on the Bench, and 'tis forty " to one, that he'll bring off a *Crow* at the Barr."

§. 589. *And many a trusty Pimp and Croncy, &c.*] * There was a Goal for Puny Offenders."

- 595 And kept 'em Prisoners of Course,
 For being *sober at ill Hours* ;
 That in the Morning he might free,
 Or bind 'em over for his Fee.
 Made *Monsters fine*, and *Puppet-Plays*,
 600 For leave to practise, in their Ways ;
 Farm'd out all Cheats, and went a Share
 With th' *Headborough*, and *Scavenger* ;
 And made the Dirt i' th' Streets compound
 For taking up the publick Ground :

*. 595, 596. *And kept 'em Prisoners of Course,—For being sober at ill Hours.*] Of this Cast were the *Constable* and *Watchmen*, (see Sir Richard Steele's *Comedy* call'd, *The Lying Lovers*, edit. 1712. p. 57) upon the Rencounter that happened between *Love-more*, and young *Bookwit*.

Const. "Where, where was this clashing of Swords? So-ho! So-ho! You Sir, what are you dead? Speak, Friend, what are you afraid of? If you are dead, the Law can take no hold of you."

Watch. "I beg your Pardon, Mr. *Constable*, he ought by the Law to be carried to the *Roundhouse*, for being dead at this Time of Night."

Const. "Then away with him you three—and you, Gentlemen, follow me to find who kill'd him."

*. 599. *Made Monsters fine, and Puppet-Plays, &c.*] * He extorted Money from those that kept Shows." (See *Don Quixote*, vol. 3. chap. 26. p. 259.)

There is a remarkable Account of *Biroche*, the famous *Puppet-Player* of *Paris*, who was taken up as a *Conjuror*, in one of the *Cantons* of *Switzerland*, (they taking his *Puppets* for so many little Devils) and he had certainly been condemned as such, by the Magistrates, had not *Monsieur Dumont*, a Colonel of a Regiment of *Swiss*, interposed—who convinc'd them at last, That there was no *Witchcraft* in the Case. However, they insisted upon *Biroche's* paying the Charge of the Prosecution; which he not complying with, they *fined* him severely, by plundering his *Puppets*, and carrying off their fine Clothes in Triumph; and putting him to the Expence of new Dressing them, before they could appear in *Flanders*. (See *Count de Rochefort's Memoirs*, 3^d edit. p. 313, &c.) Mr. *Addison* observes, (*Travels*, edit. 1705. p. 508.) That the Notion of *Witchcraft* prevails very much among the *Swiss*. And the *Spektator*, (N^o 372.) That in *Holland* there is a *Tax* upon *Puppet-Plays*, for the industrious Poor.

- 605 The *Kennel*, and the *King's Highway*,
 For being unmolested, pay ;
 Let out the *Stocks*, and *Whipping-Post*,
 And *Cage*, to those that gave him most ;
 Impos'd a *Tax on Bakers-Ears*,
 610 And, for *false Weights*, on *Cbandelers* ;
 Made *Viſtuallers*, and *Vintners*, fine
 For arbitrary *Ale* and *Wine*.
 But was a kind and constant Friend
 To all that *regularly* offend :
 615 As *Reſidentiary Bawds*,
 And *Brokers that receive ſtol'n Goods*,
 That cheat in *Lawful Myſteries*,
 And pay *Cchurch Duties*, and his *Fees* :
 But was implacable, and aukward,
 620 To all that *Interlop'd and Hawker'd*.
 To this brave Man, the Knight repairs
 For Counſel, in his *Law-Affairs* ;
 And found him mounted, in his *Pew*,
 With *Books* and *Money* plac'd, for Shew,
 625 Like *Nest-Eggs* to make *Clients lay*,
 And for his *false Opinion* pay :

†. 609. *Impos'd a Tax on Bakers Ears.*] That is, Took a Bribe to ſave them from the Pillory.

The ancient Way of puniſhing *Bakers* for Want of Weight, was by the *Tumbrel*, or *Cucking Stool*. This Punishment was inflicted on them in the Time of King *Henry the Third*, by *Hugh Bigod*, Brother to the Earl *Marſhal*. (*Hollinſhed's Chronicle*, vol. 2. p. 753. edit. 1577.)

†. 619. ——— *Anker'd.*] Edit. 1678. 1684.

†. 620. ——— *And Hawker'd.*] See *Manley's Interpreter*. And *Cowel*. *Skinner's Etymolog.* *Junii Etymologic.* *Anglican.*

†. 624, 625. *With Books and Money plac'd, for Shew,—Like Nest-Eggs to make Clients lay.*]

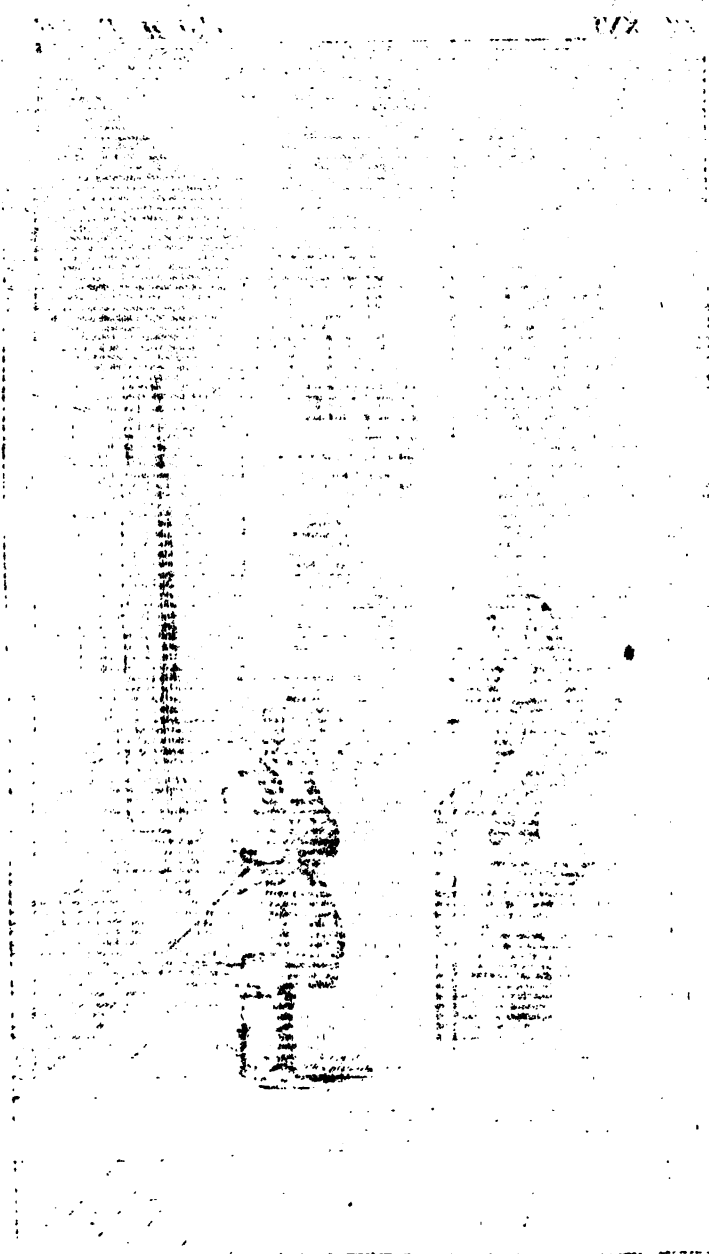
Discord's Apartment different was ſeen,

He had a Lawyer been ;

One, that if Fee were large, loudl. could baul ;

But had a Cough o' th' Lungs, if ſmall :

And





PART III. CANTO III. 365

To whom the Knight, with comely Grace,
Put off his Hat, to put his Case :

Which he has proudly entertain'd

- 630 As th' other courteously strain'd ;
And, to assure him 'twas not that
He look'd for, bid him put on's Hat.

Quoth he, there is one *Sidrophel*,

Whom I have cudgell'd—*Very well*;

- 635 And now he brags t' have beaten me ;
Better and better still, quoth he :
And vows to stick me to a Wall,
Where-e'er he meets me—*Best of all*.
'Tis true, the Knave has taken's Oath
640 That I robb'd him—*Well done in Troth*.
When h' has confest't he stole my Cloak,
and pick'd my Fob, and what he took ;
Which was the Cause that made me bang him,
And take my Goods again—*Marry bang him*.
645 Now whether I should before-hand
Swear he robb'd me?—*I understand*.

*And never car'd who lost, if he might win,
His Shelves were cramm'd with Processes and Writs,
Long-Rolls of Parchment, Bonds, Citations, Wills ;
Fines, Errors, Executions, and Eternal Chancery Bills.*

(*The Progress of Honesty*, p. 14.)

¶ 645, 646. Now whether I should before-hand — Swear he robb'd me? —] Thus one *Harman*, a very wealthy Gentleman in *Northamptonshire*, was serv'd by a Tenant. *Mr. Harman* hearing that his Tenant, who was in great Arrears, was going to a Fair with Money to buy Cattle, met him designedly upon the Road, told him he knew he had Money, and desired him to discharge some Part of his Arrears, which he did with some Difficulty. This coming to the Knowledge of Persons who were no Friends to *Harman*, they advis'd his Tenant to indict him for a Robbery upon the Highway, which he did, and *Mr. Harman* was condemn'd : but pardoned at the Instance of one of the same Name, who was Secretary to the then Lord Treasurer : for which Piece of Service, he left him his whole Estate, which was a very large one. See *Arthur Wilson's Account* of it.

Bishop

- Or bring my *Action of Conversion*
 And *Trover* for my Goods?— *Ab Whorson*.
 Or if 'tis better to indite,
 650 And bring him to his Trial?— *Right*;
 Prevent what he designs to do,
 And swear for th' State against him?— *True*.
 Or whether he that is Defendant,
 In this Case, has the better End on't;
 655 Who putting in a new Cross-Bill,
 May traverse th' Action?— *Better still*.
 Then there's a Lady too, — *I marry*,
 That's easily prov'd accessary;
 A Widow, who, by solemn Vows
 660 Contracted to me, for my Spouse,
 Combin'd with him to break her Word,
 And has abetted all. — *Good Lord!*
 Suborn'd th' aforesaid *Sidrophel*,
 To tamper with the *Dev'l of Hell*;
 665 Who put m' into a horrid Fear,
 Fear of my Life — *Make that appear*.

Bishop *Kennet's Complete History of England*, vol. 2. p. 787. edit. 1706.

Remarkable was the Custom of the *Egyptians* with Regard to *Theft*, and *Robbery*. Upon the Thief's discovering the Theft, and delivering the Money or Goods to the *Chief Priest*, the Person robb'd was bound to return one fourth Part of the Money or Goods stoln to the Robber. (Vid. *Diodori Siculi Rer. Antiq. lib. 2. cap. 3. Jo. Fra. Pici Mirandulæ Exam. Doctrin. Vanitat. Gent. lib. 3. To. 2. p. 652.*)

And 'tis observ'd of the *Cilicians*, That with them Robbery was esteem'd honourable, and the Robber if he was kill'd in Pursuit of Booty, was highly honoured after his Death. (*Sexti Philosophi Pyrrh. Hypotyp. lib. 3. edit. 1621. p. 154.*) See Sir Tho. More's *Proposal for the Punishment of Theft. Utopia*, book 1. p. 20, 21.

γ. 647, 648. Or bring my *Action of Conversion*—And *Trover* for my Goods?— [An Action of *Trover*, from *Trouvoir* to find, is an Action which a Man has against one, who having found

Made an Assault with Fiends and Men

Upon my Body——*Good agen:*

And kept me in a deadly Fright,

670 And false Imprisonment, all Night:

Mean while they robb'd me and my Horse,

And stole my Saddle.——*Worse and worse.*

And made me mount upon the bare Ridge,

T' avoid a wretcheder Miscarriage.

675 Sir, *quoth the Lawyer*, not to flatter ye,

You have as good, and *fair a Battery*

found any of his Goods, refuses to deliver them upon Demand.
Baily's Dictionary. Jacob's Law Dictionary.

†. 675. Sir, *quoth the Lawyer, &c.*] The Knight's Queries, and the Lawyer's Answers seem to have been artfully manag'd: The Knight has scarce told the Lawyer any Thing but Things false in Fact: How plausible has he made his own Case, and how black that of his Adversaries! though he himself was the most notorious Offender. This is a perfect Example of a Practice, than which nothing is more common in Life, *Plaintiffs* and *Defendants* generally represent their own Case with a fair Outside, and conceal what they think will impeach the justness and Validity of it. From hence arise so many Law Suits, and from such partial Representations, very often are their Disappointments occasion'd.

It is observable, That the Knight put his Case, and propos'd Remedies, more like a *Council*, than a *Client*; he has a Command of proper Law Terms, and seems not to be unexperienc'd in litigious Affairs. The Lawyer now gives his Advice, which proves to be agreeable to the Knight's Wishes, and Sentiments; they thereupon part good Friends, and without any Wrangling, which is a Thing very rare with the Knight: The Lawyer concurs with the Knight's Opinion, of the Conveniencies of *Perjury*, and *Forgery*, and conscientiously promises him his Service in the Maintenance of them. (Mr. B.)

†. 676. *You have as good, and fair a Battery*] This *Battery* was of the same Kind with that of Sir *Andrew Ague Cheek's* (*Shakespear's Twelfth Night*, act 4. vol. 2. p. 519.) who, when he had struck *Sebastian*, (taking him for his Sister *Viola*, who was disguis'd in Man's Cloaths) and *Sebastian* had return'd his Compliments, threatens in the following Manner.

Sir Andr. "Nay, let him alone, I'll go another Way to
"work with him; I'll have an *Action of Battery* against him, if
"there be any Law in *Illyria*: Though I struck him first, yet
"it's no Matter for that." And

- As Heart can wish, and need not shame,
 The proudest Man alive to claim.
 For if th' have us'd you, as you say ;
 680 Marry, *quoth I*, God give you Joy ;
 I wou'd it were my Case, I'd give
 More than I'll say, or you'll believe :
 I would so trounce her, and her Purse,
 I'd make her kneel for bett'r or worse ;
 685 For Matrimony, and Hanging here,
 Both go by Destiny so clear,
 That you as sure may *pick and choose*,
 As *Cross I win*, and *Pile you lose* :
 And if I durst, I would advance
 690 As much in *ready Maintenance*,
 As upon any Case I've known,
 But we that practise dare not own :
 The Law severely *contrabands*,
 Our taking Bus'ness off *Men's Hands* ;

And probably our Lawyer would have defended it, much like him, who in Aggravation of the *Defendant's Crime*, in an *Action of Battery*, told the Judge, " That he beat his *Client*, with a " certain wooden Instrument, call'd an Iron Pestle. "

†. 683. *I would so trounce her, and her Purse.*] The first Action brought in a matrimonial Case at *Rome*, was by *Carvilius*, near 500 Years after the Building of that City. *Auli Gellii Noct. Attic. lib. 4. cap. 3.*

†. 685, 686. *For Matrimony, and Hanging here, — Both go by Destiny so clear.*] *Torquemada* (see *Spanish Mandevile*, 4th Disc. fol. 102.) mentions a Person, who own'd at the Gallows, " That " it was his *Destiny to be hang'd.*"

With Regard to Matrimony. the young Fellow seems to have been of a different Opinion, (see *L'Estrange's Fables*, part 1. fab. 426.) who desired the Prayers of the Congregation, when he was upon the Point of Matrimony. See the Moral. So *Nerissa* (see *Shakespear's Merchant of Venice*, vol. 2. p. 39.) speaks in the same Style with our Poet.

" The ancient Saying is, No Herefy,

" *Hanging and Wiuing*, goes by *Destiny.*"

See what *Grace* says to *Winwife*, *Ben Johnson's Bartholomew Fair*, act. 4. sc. 3.

- 695 'Tis *common Barratry*, that bears
Point-blank an Action 'gainst our Ears,
 And crops them till there is not *Leather*,
 To stick a Pin in, left of either;
 For which, some do the *Summer-Sault*,
 700 And o'er the Bar, like Tumblers, vault.
 But you may swear at any Rate,
 Things not in Nature, *for the State*:
 For in all Courts of *Justice* here
 A Witness is not said to *swear*,
 705 *But make Oath*, that is, in plain Terms,
To forge whatever he affirms.
 (I thank you, *quoth the Knight*, for that,
 Because 'tis to my Purpose pat——)
 For Justice, though she's painted blind,
 710 Is to the weaker Side inclin'd,
 Like *Charity*; else *Right and Wrong*
 Could never hold it out so long,
 And, like blind Fortune, with a Slight,
 Convey Men's Interest, and Right,
 715 From *Stiles's Pocket*, into *Nokes's*,
 As easily as *Hocus Pocus*:

†. 695. 'Tis common Barratry.] From *Barret*, a wrangling Suit. See *Statute of Champerty*, 33 Ed. 1, 2. *Stene de Verborum Significationes*. *Cowell's Interpreter*. *Manley, Wood's Institutes*, &c. p. 417. See *Barrater*. *Junii Etymologic. Anglican*.

†. 697. —Till there is not *Leather*.] Edit. 1678, 1684. *No Leather*, 1700, &c.

†. 699, 700. For which, some do the *Summer-Sault*,—And o'er the Bar, like Tumblers, vault.] *Summer-Sault*, (*Soubresauts*, Fr.) a Feat of Activity shew'd by a Tumbler. Alluding to the Custom of throwing unfair Practitioners over the Bar See *Chambers's Cyclopaedia*, *Baily's Dict.* *Barclay's Argenis*, lib. 3. chap. 22. p. 392.

†. 716. As easily as *Hocus Pocus*.] "In all Probability (says *Archbishop Tillotson*, *Discourse against Transubstantiation*) "those "common juggling Words, of *Hocus Pocus*, are nothing but a "Corruption of *Hoc est Corpus*, by Way of ridiculous Imitation
 Vol. II. A 2 " of

- Plays fast and loose, makes *Men obnoxious*,
 And *clear again*, like *Hiccius Doctius*.
 Then whether you wou'd take her Life,
 720 Or but recover her for *your Wife*;
 Or be content, with what she has,
 And let all other Matters pass,
 The Bus'ness to the Law's alone,
 The Proof is all it looks upon:
 725 And you can want no Witnesses,
 To swear to any Thing you please,

" of the *Priests* of the *Church of Rome*, in their Trick of *Transubstantiation*. Into such Contempt by this foolish Doctrine, " and pretended Miracle of theirs, have they brought the most " sacred and venerable Mystery of our Religion."

See *Hocus Pocus Junior*, *Bibl. Pepysian*. *The Anatomy of Legerdemain, or the Art of Juggling*.

†. 717, 718. *Plays fast and loose, makes Men obnoxious,---And clear again*————] The crafty Part of the Profession are banter'd by the Clown, in *Shakespeare*. (See *Measure for Measure*, act. 3. vol. 1. p. 357.)

Mr. *Butler* may probably gird some of those reforming Gentlemen, who during the Rebellion, divested Persons unexceptionable, of their Property, with a bad Character, and restored them to it with a good one at the Restoration. (See a remarkable Instance, *Impartial Examination of Mr. Neal's Third Volume of the History of the Puritans*, p. 145, 146.)

†. 723———— *Alone*.] In all Editions to 1704. inclusive. *All one*, in later Editions.

†. 725, 726. *And you can want no Witnesses,---To swear to any Thing you please*.] *Knights of the Post* were common in all Ages.

Non bene conducti vendunt perjuria testes :

Non bene selecti judicis arca patet.

(*Ovidii Amor*, lib. 1. cl. 10. 37, 38.)

John Taylor, the *Water Poet*, (see *Tract against Cursing and Swearing*, p. 50.) observes of them, " That it is to be fear'd, " that there are some that do make a Living, or Trade of " Swearing: As a Fellow being ask'd once, of *what Occupation* " he was? made Answer, that he was a *Witness*; (*Witness*) which " was one that for Hire would swear in any Man's Cause, be it " right or wrong." (See *Gusman de Alfarach*, or *Spanish Rogue*, folio 1630. part. 2. p. 164.) And Mr. *Walker* observes, (*History of Independency*, part 3. p. 27.) " That the Council of State had

" Hundreds

- That hardly get their meer *Expences*
 By *th* Labour of their Consciences;
 Or letting out to hire, their *Ears*
 730 To *Affidavit-Customers*:
 At inconsiderable Values,
 To serve for *Jury-Men*, or *Tales*,
 Although retain'd in th' hardest Matters,
 Of *Trustees*, and *Administrators*.
 735 For that, *quoth he*, let me alone ;
 W' have Store of such, and all our own ;
 Bred up and tutor'd, by our *Teachers*,
 The ablest of *Conscience-stretchers*.
 That's well, *quoth he*, but I should guess,
 740 By weighing all Advantages,

“ Hundreds of *Spies* and *Intelligencers*. *Affidavit-men*, and *Knights*
 “ of the *Post*.”

'Tis a Pity that the false Witnesses in those Times, (and all others) by whose Evidence People's Lives were taken away, did not meet with the Fate of *Sophy*, a Woman, who giving false Evidence against *William Bardefius*, *Prator* of *Amsterdam*, at the Instance of his great Enemy *Mr. Henry Theodorus*, Consul of that Place, in order to take away his Life: “ had *May 3, 1561*. her “ Tongue cut out, was then hang'd, had her Body burnt, and “ publicly exposed.”

(*Baker's History of the Inquisition*, p. 247.)

†. 732. *To serve for Jury-Men, or Tales.*] *Tales* is a Latin Word of known Signification: it is used in our *Common Law*, for a Supply of Men empanel'd upon a Jury, or Inquest, and not appearing, or challeng'd. For in these Cases the Judge upon a Petition, granteth a Supply to be made by the *Sheriff*, of some Men there present equal in Reputation, to those that were empanel'd. And hereupon the very Act of supplying, is call'd, *A Tales de Circumstantibus*. When a whole Jury is challeng'd, they are call'd *Meliores*. (*Cowell's Interpreter*. *Wood's Institute of the Common Law*, p. 591. *Jacob's Law Dictionary*.)

†. 737. *Bred up and tutor'd, by our Teachers.*] *Dr. Downing*, and *Steph. Marshal*, who absolv'd the Prisoners, releas'd at *Brentford* from their Oaths, as has been before observ'd.

Your surest Way is first to pitch
 On *Bongey*, for a *Water-Witch* ;
 And when y' have hang'd the Conjurer,
 Y' have Time enough to deal with her.

745 In th' Int'rim, spare for *no Trepan*s
 To draw her Neck into the *Banes* :
 Ply her with *Love-Letters*, and *Billets*,
 And bait 'em well, for *Quirks* and *Quillets*,

†. 742. On *Bongey*, for a *Water-Witch*.] * *Bongey* was a *Franciscan*, and liv'd towards the End of the thirteenth Century, a Doctor of Divinity in *Oxford*, and a particular Acquaintance of *Friar Bacon*'s: In that ignorant Age, every Thing that seem'd extraordinary was reputed Magick, and so both *Bacon* and *Bongey* went under the Imputation of studying the *Black-Art*. *Bongey* also publishing a Treatise of *Natural Magick*, confirm'd some well meaning credulous People in this Opinion; but it was altogether groundless, for *Bongey* was chosen Provincial of his Order, being a Person of most excellent *Parts* and *Piety*." See *Collier's Dictionary*, from *Pitts. De Illustribus Angliæ Scriptoribus*.

There was likewise "one *Mother Bongey*, who in diverse Books "set out with Authority, is registred or chronicled by the Name "of the *Great Witch* of *Rochester*." (See an Abstract of *Scot's History of Witchcraft. British Librarian*, N^o 4. for *April* 1737. p. 226.)

†. 747, 748. Ply her with *Love-Letters*, and *Billets*.—And bait 'em well, for *Quirks* and *Quillets*.] The Word *Quillet* is often used by *Shakspear*. In his *Love's Labour lost*, act 3. vol. 2. p. 142. upon the King of *Navarre*'s talking with his Company, of *Love*, and *Dumont*'s saying,

"Ay marry there—some Flattery for this Evil——"

Longville answers,

"Oh! some Authority how to proceed,

"Some Tricks—some *Quillets* how to cheat the Devil."

The Earl of *Warwick* likewise uses the Word. (*Shakspear's First Part of Henry the Sixth*, act 2. vol. 4. p. 138.)

"But, in these nice sharp *Quillets* of the Law,

"Good Faith, I am no wiser than a *Daw*."

(See 2^d Part of *King Henry the Sixth*, act 3. p. 245.)

Timan.—"Consumptions sow

"In hollow Bones of Man, strike their sharp Shins,

"And marr Mens sparring. Crack the Lawyer's Voice,

"That he may never more false Title plead,

"Nor

With Trains t' inveigle, and surprize
 750 Her heedless *Answers*, and *Replies* :
 And if she miss the *Mouse-trap Lines*,
 They'll serve for other *By-Designs* ;
 And make an Artist understand
 To copy out her Seal, or Hand ;

" Nor sound his *Quillets* shrilly." — (*Timon of Athens*, vol. 5. p. 274.) And in his *Hamlet*, act 5. vol. 7. p. 347.

Hamlet seeing the Grave Digger, digging up Sculls, says,

Ham. " Why may not that be the Skull of a Lawyer ?

" Where be his *Quiddities* now ? His *Quillets* ? His *Cates* ?

" His *Tenures*, and his *Tricks* ? — "

(See *Warner's Albion's England*, book 14. chap. 91. p. 369.)

Mr. Peck (in his *Explanatory, and Critical Notes, on Shakespeare's Plays*; see *New Memoirs of the Life of Milton*, p. 230. upon the Passage above from *Love's Labour Lost*) observes,

" That *Quillet*, as *Minbieu* says, is a small Parcel. — Here

" we come to the Point. If we look into the Map of *Derby-*

" *shire*, we find a Place call'd *Ower-Seile*, which Parish, though

" surrounded by *Derbyshire*, is yet a *Quillet*, or small Parcel of

" *Leicestershire*. The like may be observ'd of diverse other

" Places in other Counties. These *Quillets*, in all Sheriffs Aids,

" Scutages, and the like, it should seem, were taxed, or pre-

" tended to be tax'd, sometimes with the one County, some-

" times with the other, and sometimes with neither. Thus when

" the Sheriff of *Leicester* demanded those Aids of the Parish of

" *Ower-Seile*, it is probable they answer'd, They belong'd to

" *Derbyshire*, not to *Leicestershire*. Again, when the Sheriff of

" *Derby* demanded those Aids, that they belong'd to *Leicester-*

" *shire*, and not *Derbyshire*. And so by this pretty Artifice,

" sometimes got excused from both, or at least attempted so to

" do. — The Word is often used in our Author, and is always

" used to signify a *Quirk of the Law*, or *Quibble*."

Dr. *Donne* (see Letter to his Sister, upon the Death of her

Son. *Collection of Letters made by Sir Toby Mathew*, p. 345.)

uses the Word in this Sense. " The Family would not think it-

" self the less, if any little *Quillet of Ground* had been convey'd

" from it: nor must it, because a Clod of Earth, one Person of

" the Family, is remov'd."

†. 754. To copy out her Seal.] Mr. *Selden* observes, (*Notes upon*

the Fourth Song of Drayton's Polyolbion, p. 69.) " That there

" were no Seals before the Conquest in England: No King of this

" Land, except the Confessor, before the Conquest, ever using in

" their Charters, more than Subscription of Name and Crosses."

755 Or find void Places in the Paper
To steal in something to *intrap* her ;

" The Punishment inflicted for counterfeiting another Man's Seal, was no less than abjuring the Kingdom, or going into perpetual Exile, as appears by Writ of King *John* to the Sheriff of *Oxford*, (*Dugdale's Antiquit. of Warwickshire*, p. 922. Col. 1.) wherein the King commands the Sheriff, to cause one *Anketill Manwers*, who had been taken up for falsifying the Seal of *Robert de Oldbridge*, to abjure the Realm; and to send him without Delay to the Sea by some of his Officers, who should see him go out of the Land." *Dissertation on the Antiquity and Use of Seals in England*. By Mr. *Lewis* of *Mergate*, 1740. p. 29.

Ibid. ——— *Or Hand.*] There have been Artists in this Way in all Ages. A remarkable Instance of this Kind was *Young*, the Forger of the *Flower-Pot Plot*, in the Reign of *William 3^d*, who was, I think, afterwards hang'd, for coining in *Newgate*. (See an Account of him, in the *Case of Blackhead and Young*.)

Her Grace the Dutchess Dowager of *Marlborough* (see an Account of her Conduct, 1742.) observes, upon the Imprisonment of the Lord *Marlborough* for this Plot, " That to commit a Peer, there should be an Affidavit from some Body of the Treason. Lord *Romney*, Secretary of State, sent for one *Young*, who was then in Jail for Perjury and Forgery, and paid the Fine to make him what they call a legal Evidence: for the Court *Lawyers* said, *Young* not having lost his Ears, was an irreproachable Evidence." Which verifies Sir *Roger L'Estrange's* Observation (*Reflexion* on fable 386. part 1.) " That for a Knight of the Post, (alluding to the Practice of those Times) 'tis but dubbing him with the Title of King's Evidence, and the Work is done."

Nay sometimes, when there has been no Similitude of Hands, from that very Circumstance, Men of Dexterity have pretended to prove it the Person's Hand.

This was exemplified in the Case of an *Irish Physician*, in the Time of the *Papish Plot*, " who was charg'd with writing a treasonable Libel, but denied the Thing, and appealed to the Unlikeness of the Characters. It was agreed, they said, That there was no Resemblance at all in the Hands: But the Doctor had two Hands, his *Physic Hand*, and his *Plot Hand*; and the one not one Jot like the other: Now this was the Doctor's Plot Hand; and they insisted upon it, that because it was not like his Hand, it was his Hand." (*L'Estrange's Moral to the Fable of a Christian and a Jew*, part 2. fab. 202.)

- Till with her *worldly Goods*, and *Body*,
 Spight of her Heart, she has indow'd ye :
 Retain all Sorts of *Witnesses*,
 760 That ply i' th' *Temples*, under *Trees* ;
 Or walk the Round, with *Knights o' th' Posts*,
 About the *cross-legg'd Knights*, their *Hosts* ;
 Or wait for Customers, between
 The Pillar-Rows in *Lincoln's-Inn* :
 765 Where *Vouchers*, *Forgers*, *Common-bail*,
 And *Affidavit-Men*, ne'er fail

✱. 760. *That ply i' th' Temples, under Trees.*] Mr. Oldham alludes to this Practice, 13th Sat. of *Juvenal* imitated, p. 298.

*If Temple Walks, or Smithfield never fail
 Of plying Rogues that set their Souls to Sale
 To the best Passenger that bids a Price,
 And make their Livelihood of Perjuries:
 For God's Sake, why are you so delicate,
 And think it hard to share the common Fate?*

✱. 762. *About the cross-legg'd Knights their Hosts.*] He calls the Monuments of the old Knights lying *cross-legg'd*, *Hosts* to the *Knights of the Posts*: alluding to the Proverb of dining with Duke Humfrey—The Knights of the Post, walking in *Westminster-Abbey*, about Dinner Time. (Mr. W.)

See the Proverb of dining with Duke *Humphrey* explain'd amongst the *London Proverbs*, Fuller's *Worthies*, p. 198. And a Poem, intitled, *The Legend of the thrice honourable, ancient, and renown'd Prince, his Grace, Humphrey, Duke of Saint Paul's Cathedral Walk, Surveyor of the Monuments, and Tombs of Westminster, and the Temple; Patron to the Perambulators of the Piazza's in Covent Garden, Master of King's-Bench Hall, and one of the College's Privy Council.* (*penes me.*) The Author of *Chronic. Chronicor. Ecclesiastic.* lib. 2. p. 72. gives the following Account of the *cross-legg'd Knights*.

Sumptuosissima Titulo S. Sepulchri per Orbem Christianum erecta Cambia: in quibus hodieque videre licet, militum illorum imagines, monumenta Tibiis in crucem transversis: Sic enim sepulti fuerunt, quot quot illo sæculo nomina bello sacro dedissent, vel qui tunc temporis crucem suscepissent.

- T' expose to Sale all *Sorts of Oaths*,
 According to *their Ears and Cloaths*,
 Their only *necessary Tools*,
 770 Besides the *Gospel*, and their *Souls*.
 And when y' are furnish'd with all *Purveys*,
 I shall be ready at *your Service*.
 'I would not give, quoth *Hudibras*,
 A *Straw* to understand a *Case*,
 775 Without the admirable *Skill*
 To *wind*, and *manage it at Will*;
 To *vere*, and *tack*, and *steer a Cause*,
 Against the *Weather-gage of Laws*;
 And ring the *Changes upon Cases*,
 780 As plain as *Noses upon Faces*,
 As you have well instructed me,
 For which you've earn'd (here 'tis) your *Fee*;

§. 767; 768. *T' expose to Sale all Sorts of Oaths,—According to their Ears and Cloaths.*] Lord Clarendon gives a remarkable Instance of this Kind. (*History of the Rebellion*, vol. 2. p. 355.) “An *Irishman* of a very mean and low Condition, who afterwards acknowledg'd, That being brought to Mr. Pym, as an Evidence of one Part of the Charge against the Lord Lieutenant of *Ireland*, (*viz.* the Earl of *Strafford*) in a Particular, in which a Person of so vile a Quality would not be reasonably thought a competent Informer: Mr. Pym gave him Money to buy a *Satin Suit* and *Choke*; in which Equipage he appear'd at the Trial, and gave his Evidence.”—The like was practis'd in the Trial of Lord *Stafford*, for the *Pepys Plot* (Mr. *Carter's History of the Life of James, the First Duke of Ormonde*, vol. 2. p. 517.) by Mr. *Motherington*, Agent to Lord *Shaftsbury*. See likewise *Impartial Examination of Mr. Neal's* 4th Volume of the *History of the Puritans*, p. 379.

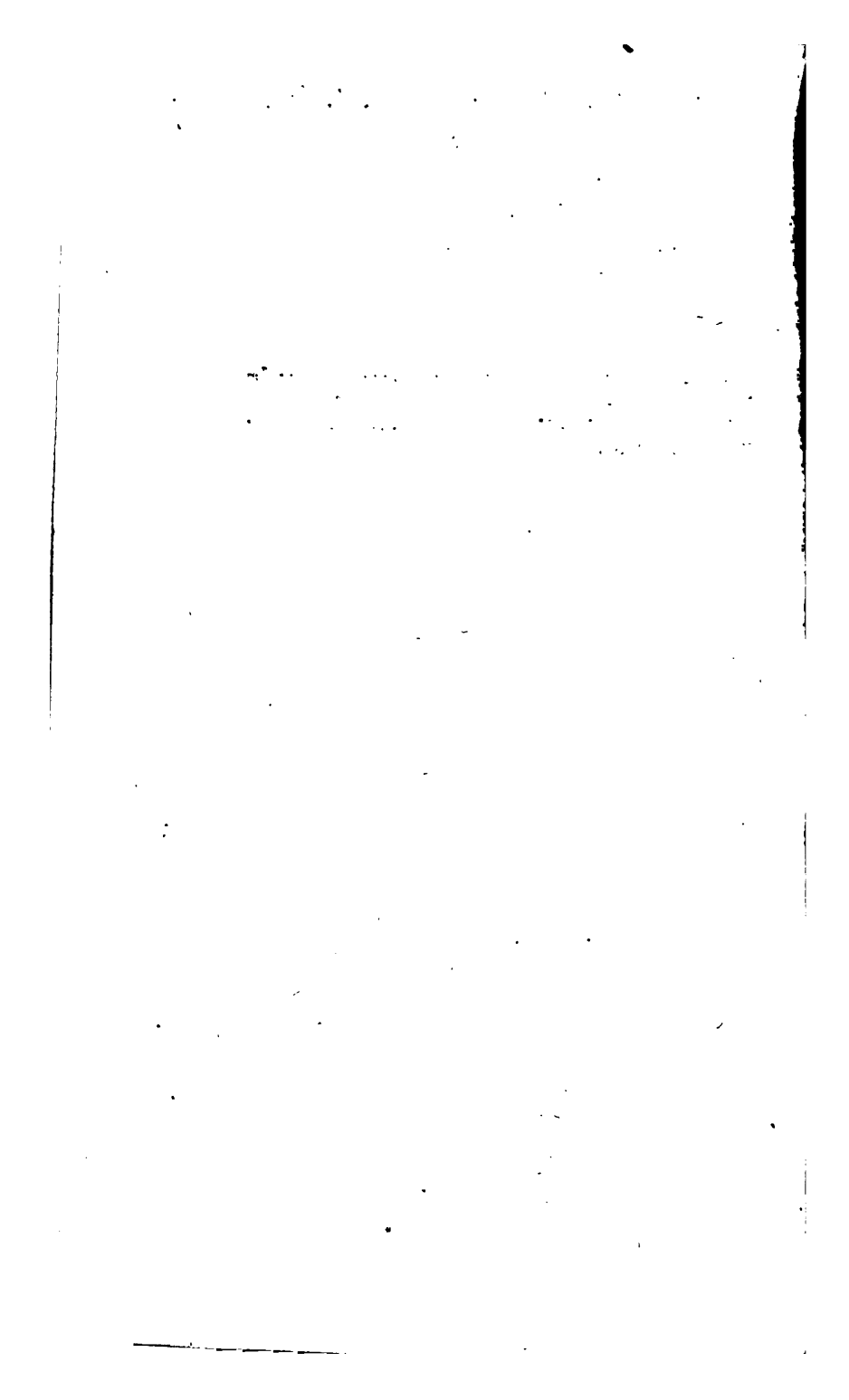
§. 782. *For which you've earn'd (here 'tis) your Fee.*] The Beggar's Prayer for the *Lawyer*, would have suited this Gentleman very well. (See the Works of *J. Taylor*, the *Water Poet*, p. 101.) “May the Terms be everlasting to thee, thou Man of Tongue; and may Contentions grow and multiply, may Actions beget Actions, and Cases engender Cases as thick as Hops,
 “ may

PART III. CANTO III. 377

I long to practise your Advice,
 And try the subtle Artifice;
 785 To bait a Letter, as you bid,
 As not long after, thus he did;
 For having pump'd up all his Wit,
 And hum'd upon it, thus he writ.

“ may every Day of the Year be a *Shrove Tuesday*; let Procla-
 “ mations forbid Fighting, to increase Actions of Battery; that
 “ thy *Cassock* may be three-pilde, and the Welts of thy *Gowne*
 “ may not grow threadbare!”

An



An Heroical

EPISTLE

OF

HUDIBRAS to his LADY.

- I** Who was once as great as *Cæsar*,
Am now reduc'd to *Nebuchadnezzar* ;
And from as fam'd a Conqueror
As ever took Degree in War,
5 Or did his *Exercise in Battle*,
By you turn'd out to *Grass with Cattle* :
For since I am deny'd Access
To all my earthly Happiness,
Am fallen from the *Paradise*
10 Of your good *Graces*, and fair *Eyes* ;
Lost to the World, and you, I'm sent
To everlasting Banishment ;

This Epistle was to be the Result of all the fair Methods the Knight was to use in gaining the Widow : It therefore requir'd all his Wit, and Dexterity, to draw from this artful Lady an unwary Answer. If the Plot succeeded, he was to compel her immediately by Law, to a Compliance with his Desires. But the Lady was too cunning to give him such a Handle as he long'd for : On the contrary, her Answer silenc'd all his Pretensions. (Mr. B.)

*. 2. *Am now reduc'd to Nebuchadnezzar.*] See *Daniel* iv. 32, 33.—*Webster's Display of suppos'd Witchcraft*, p. 91. to 97. inclusive.

Where

Where all the *Hopes* I had t' *have won*
Your Heart, b'ing dash'd, will break my own.

15 Yet if you were not so severe
 To pass your Doom, before you hear,
 You'd find, upon my just Defence,
 How much y' have wrong'd my Innocence,
 That once I made a *Vow* to you,

20 Which yet is unperform'd, 'tis true ;
 But not because it is unpaid,
 'Tis violated, though *delay'd* :
 Or, if it were, it is no Fault,
 So heinous as you'd have it thought ;

25 To undergo the Loss of Ears,
 Like vulgar *Hackney Perjurers* :
 For there's a Diff'rence in the Case,
 Between the Noble, and the Base ;
 Who always are observ'd t' have don't

30 Upon as different an Account :
 The one for *great* and *weighty Cause*,
 To salve, in *Honour*, *ugly Flaws* ;
 For none are like to do it sooner
 Than those who 're nicest of their Honour :

35 The other, for *base Gain* and *Pay*,
Forswear, and *perjure by the Day* ;
 And make th' Exposing and Retailing
 Their Souls, and Consciences, a *Calling*.

It is no *Scandal*, nor *Aspersion*,

40 Upon a *Great*, and *noble Person*,
 To say, he nat'rally abhorr'd
 Th' old-fashion'd Trick, *To keep his Word*,
 Though 'tis *Perfidiousness* and *Shame*
 In meaner Men, to do the same :

- 45 For to be able to *Forget*,
Is found more useful to the *Great*,
Than *Gout*, or *Deafness*, or *bad Eyes*,
To make 'em pass for wond'rous wise.
But though the *Law*, on Perjurers,
50 Inflicts the *Forfeiture of Ears* ;
It is not *just*, that does exempt
The *Guilty*, and *punish the Innocent* :
To make the Ears repair the Wrong
Committed by th' *ungovern'd Tongue* ;
55 And when one Member is forsworn,
Another to be cropt, or torn.
And if you should, as you design,
By Course of Law, recover mine,
You're like, if you consider right,
60 To gain but little Honour by't.
For he that for his Lady's Sake
Lays down his Life, or Limbs at Stake,
Does not so much deserve her Favour,
As he that *pawns* his Soul to have her.
65 This y^e have acknowledg'd I have done,
Although you now disdain to own :
But sentence, what you rather ought
T' esteem *Good Service*, than a *Fault*.
Besides, *Oaths* are not bound to bear
70 That *Literal Sense* the Words infer ;

§. 53. 54. To make the Ears repair the Wrong—Committed by th' *ungovern'd Tongue*.] Sir Hudibras seems to think it as unreasonable, to punish one Member for the Fault of another, as the Dutchman did the Application made to one Part, for the Cure of another. "A Purle-proud Dutchman (says Sir Roger L'Estrange, *Fables*, part 2. fab. 313.) "was troubled with a *Meygrim*; the "Doctors prescribed him a Glyster, the Patient fell into a Rage "upon't: *Why certainly these People are all mad*, (says he) *who* "talk of curing a Man's Head at his Tail."

But,

- But, by the Practice of the Age,
 Are to be judg'd how far th' engage.
 And where the Sense by Custom's checkt,
 Are found *Void, and of none Effect.*
- 75 For no Man takes or keeps a *Vow*,
 But just as he sees others do ;
 Nor are th' obliged to be so brittle,
 As not to yield, and bow a little :
 For as best-temper'd Blades are found,
- 80 Before they break, to bend quite round ;
 So truest *Oaths* are still most tough,
 And though they bow, are breaking *Proof.*
 Then wherefore should they not b' allow'd
 In Love a greater Latitude ?
- 85 For as the Law of Arms approves
 All Ways to Conquest, so should *Love's* ;
 And not be ty'd to true or false,
 But make that justest that prevails :
 For how can that which is above
- 90 All *Empire, High and Mighty Love*,
 Submit it's great Prerogative
 To any other Power alive ?
 Shall Love, that to no Crown gives Place,
 Become the Subject of a Case ?
- 95 The *Fundamental Law of Nature*,
 Be over-rul'd by those made after ?
 Commit the Censure of it's *Cause*
 To any but it's own great Laws ?
 Love, that's the World's Preservative,
- 100 That keeps all Souls of Things alive :
 Controuls the mighty *Pow'r of Fate*,
 And gives Mankind a longer Date ;

The Life of Nature, that restores,
 As fast as *Time* and *Death* devours ;
 105 To whose Free-Gift the World does owe,
 Not only Earth, but Heaven too :
 For Love's the only Trade that's driven,
 The *Interest of State* in Heav'n,
 Which nothing but the Soul of Man,
 110 Is capable to entertain.
 For what can Earth produce, but *Love*,
 To represent the *Joy*s above ?
 Or who, *but Lovers*, can converse,
 Like *Angels*, by the *Eye-Discourse* ?

* 113, 114. Or who, but *Lovers*, can converse,—Like *Angels*, by the *Eye-Discourse* ?] * Metaphysicians are of Opinion, that *Angels*, and *Souls* departed, being divested of all gross Matter, understand each other's Sentiments by *Intuition*, and consequently maintain a Sort of Conversation, without the Organs of Speech."

The Correspondence by two Persons at a great Distance, mentioned by *Strada*, and courted by the *Guardian*, (N^o 119.) was much more extraordinary, than this *Eye-Discourse* of *Lovers*. He, in the Person of *Lucretius*, " gives an Account of the *Chimerical* Correspondence between two Friends, by the Help of " a *Loadstone* : which had such a Virtue in it, that it touch'd " two several Needles. When one of those Needles so touch'd " began to move, the other, though at ever so great a Distance, began to move at the same Time, and in the same " Manner. He tells us, that the two Friends being each of " them possess'd of one of these Needles, made a Kind of *Dial-Plate*, inscribing it with four and twenty Letters, in the same " Manner that the Hours of the Day are mark'd upon the ordinary *Dial-plate* : They then fixed the Needles on each of " these Plates, in such a Manner, that it could move round " without Impediment, so as to touch any of the four and " twenty Letters. Upon separating from one another, into distant Countries, they agreed to withdraw themselves punctually into their Closets at a certain Hour of the Day, and to converse with one another by Means of this their Invention. " Accordingly, when they were some hundred Miles asunder, " each of them shut himself up in his Closet at the Time appointed, and immediately cast his Eye upon his *Dial Plate* : If " he

- 115 *Address, and compliment by Vision,*
Make Love, and court by Intuition ?
 And burn in amorous Flames as fierce
 As those celestial Ministers ?
 Then how can any Thing offend,
- 120 In order to so great an End ?
 Or Heav'n itself a Sin resent,
 That for it's own Supply was meant ?
 That merits, in a kind Mistake,
 A Pardon for th' Offence's Sake.
- 125 Or if it did not, but the Cause
 Were left to th' Injury of Laws,
 What Tyranny can disapprove
 There should be Equity in Love ?
 For Laws that are inanimate,
- 130 And feel no Sense of Love, or Hate,
 That have no Passion of their own,
 Nor Pity to be wrought upon ;
 Are only proper to inflict
 Revenge, on Criminals, as strict :
- 135 But to have Power to forgive,
Is Empire, and Prerogative ;

" he had a Mind to write any Thing to his Friend,¹ he directed
 " his Needle to every Letter that form'd the Word which he
 " had Occasion for, making a little Pause at the End of every
 " Word, or Sentence, to avoid Confusion : The Friend at the
 " same Time saw his own sympathetic Needle moving itself to
 " every Letter, which that of his Correspondent pointed at.
 " By this Means, they talk'd together across a whole Continent,
 " and convey'd their Thoughts to one another in an Instant, o-
 " ver Cities, Mountains, Seas, or Deserts."

*. 121. *Or Heav'n itself a Sin resent, &c.*] * In regard Chil-
 dren are capable of being Inhabitants of Heav'n, therefore it
 should not resent it as a Crime, to supply Store of Inhabitants for
 it."

- And 'tis in Crowns, a nobler Gem,
 To grant a Pardon, than condemn.
 Then since so few do what they ought,
 140 'Tis great t' indulge a well-meant Fault;
 For why should he who made Addrefs,
 All humble Ways, without Succes,
 And met with nothing in Return,
 But Insolence, Affronts, and Scorn,
 145 Not strive by Wit to counter-mine,
 And bravely carry his Design?
 He who was us'd so unlike a Soldier,
 Blown up with *Pbilters of Love-Powder*?
 And after letting Blood, and Purging,
 150 Condemn'd to voluntary Scourging:

† 137, 138. And 'tis in Crowns, a nobler Gem,—To grant a Pardon, than condemn.] This was Part of Julius Cæsar's Character, as given us by Sallust, in his Comparison of M. Cato, and C. Cæsar. (Bell. Catalinar. Sallustii Op. edit. varior. 1690. p. 139.) Cæsar beneficiis, ac munificentiâ magnus habebatur, integritate vitæ Cato; ille mansuetudine & misericordiâ clarus factus; huic severitas dignitatem addiderat. Cæsar dando sublevando, ignoscendo; Cato nihil largiendo gloriam adeptus est. (See Spectator's Remark upon these two Characters, vol. 2. N^o 169.) Vid. Heliodori Æthiopie. lib. 9. cap. 25. p. 453. edit. Lugduni, 1611. Barclay's Argenis, lib. 5. cap. 1. p. 572.

Isabella (see Shakspear's Measure for Measure, Works, vol. 1. p. 366.) in pleading to Angelo, for her Brother's Life, seems to have been of this Opinion.

"No Ceremonies (says she) that to great ones 'longs,

"Not the King's Crown, nor the deputed Sword,

"The Marshal's Truncheon, nor the Judge's Robe,

"Become them with half so good a Grace, as Mercy doth."

(See a remarkable Instance, in the Case of Bonneval, saved by Cardinal Richlieu. La Bel e Assemble, publish'd 1738. vol. 2. p. 65.)

† 148. Blown up with Pbilters of Love-Powder.] See Eleanor Cobham's Heroical Epistle to Duke Humphrey. Drayton's Heroical Epistles, folio 50. Shakspear's King Henry the Sixth, 2^d part, act 2. vol. 4. p. 211, 218. act 2. 228, 231. Wieri de præstigiis Demonum, lib. 3. cap. 39. Turkish Spy, vol. 7. book 4. letter 5.

- Alarm'd with many a horrid Fright,
 And 'claw'd by *Goblins* in the Night;
 Insulted on, revil'd, and jeer'd,
 With rude Invasion of his Beard;
 155 And when your Sex was foully scandal'd,
 As foully by the Rabble handled:
 Attack'd by despicable Foes,
 And drubb'd with mean and vulgar Blows;
 And, after all, to be debarr'd
 160 So much as standing on his Guard:
 When Horses, being *spurr'd* and *prick'd*,
 Have Leave to *kick*, for being *kick'd*?
 Or why should you, whose *Mother-Wits*
 Are furnish'd with all Perquisits;
 165 That with your *Breeding Teeth* begin,
 And *Nursing Babies*, that *Lie* in;
 B' allow'd to put all Tricks upon
 Our *Cully Sex*, and we use none?
 We, who have nothing but frail Vows,
 170 Against your Stratagems t' oppose,
 Or Oaths more feeble than your own,
 By which, we are no less put down?
 You wound, like *Parthians*, while you fly,
 And kill with a *Retreating Eye*:

* 173. *You wound, like Parthians, while you fly, &c.*] * *Parthians* are the Inhabitants of a Province in *Persia*: They were excellent *Horsemen*, and very exquisite at their *Bows*; and it is reported of them, that they generally slew more upon their Retreat, than they did in the Engagement."

Fidentemque fuga *Parthum*, versifque sagittis——

Virgilii Georgic. lib. 3. 31.

——Et missa *Parthi* post terga sagitta.

Lucan. Pharsal. lib. 1. 230.

Horatii Carm. 2. 13, 17, 18. Justinii Histor.] lib. 41. Gruteri Fax Art. To. 3. par. 1. cap. 46. p. 515. Lewis's History of the Parthian Empire, p. 4, 5.

- 175 Retire the more, the more we press,
To draw us into Ambushes:
As *Pirates* all false Colours wear,
T' intrap th' unwary Mariner:
So Women, to surprize us, spread
180 The borrow'd *Flags of White and Red*;
Display 'em thicker on their Cheeks,
Than their old Grandmothers, the *Pitts*;
And raise more Devils *with their Looks*,
Than *Conjurers* less subtle Books.
185 Lay Trains of *Amorous Intrigues*,
In *Tow'rs and Curls and Perriwigs*,
With greater Art, and Cunning rear'd,
Than *Philip Nye's Thanksgiving Beard*,

The *Russians* and *Tartars* shoot forwards and backwards. See Dr. *Giles Fletcher's Account of Russia*. Purchase, *his Pilgrims*, part 3. lib. 3. p. 437. And the Author of a Book intitled, *A Discourse of the Original of the Cossacks, and Precopian Tartars*, 1672. observes, (p. 52.) "That the *Tartars* shoot their Arrows behind them, with such Exactness, as to hit those that pursue them at two hundred Paces Distance."

Mr. Prior (as Mr. Warburton observes) borrow'd this Thought to adorn his Ode on a Lady, that refused to continue a Dispute.

So when the Parthian turns his Steed, &c.

* 188. Than Philip Nye's Thanksgiving Beard.] * One of the Assembly of *Diqinus*, very remarkable for the Singularity of his Beard."

Nye was a Leading Independent Preacher. "He was put into Dr. Featly's Living at *Aston*, and rode thither every Lord's Day in Triumph, in a Coach drawn with four Horses, to exercise there." (See *Lewite's Scourge*, 1644. p. 61.)

There was a curious Pulpit and Paper War carried on (says Mr. Byron) between this Saint and William Lilly the Conjuror, about the Lawfulness of his Art, though Lilly was employ'd for the Service of the Parliament. Which Dispute (like many others) was interlarded with some pretty Epithets, personal Altercations, &c. "For Nye bleated forth his Judgment publicly against Lilly, and *Astrology*; and in return Lilly call'd Nye a *Jesuitical Presbyterian*; (he was an Independent) and says, that to be quit with him, he urg'd Abbot *Causinus* the Jesuit's Approbation

Prepost'rously t' entice, and gain
 190 Those to adore 'em they Disdain;
 And only draw 'em in, to clog,
 With idle Names, a Catalogue.

A Lover is, the more he's brave,
 T' his Mistrefs, but the more a Slave;
 195 And whatsoever she commands,
 Becomes a Favour from her Hands;
 Which he's oblig'd t' obey, and must,
 Whether it be unjust, or just.
 Then when he is compell'd by her
 200 T' Adventures, he would else forbear,
 Who' with his Honour, can withstand,
 Since Force is greater than Command?
 And when Necessity's obey'd,
 Nothing can be unjust, or bad:
 205 And therefore when the mighty Pow'rs
 Of Love, *our great Allie, and Your's,*
 Joyn'd Forces not to be withstood
 By frail enamour'd Flesh and Blood;
 All I have done, unjust or ill,
 210 Was in Obedience to your Will;
 And all the Blame that can be due,
 Falls to your Cruelty and you.
 Nor are those Scandals I confest,
 Against my Will and Interest,

" of *Astrology*; and concluded, *Sic Canibus Catulos, &c.*" (*Lilly's Life*, p. 83.)

At the Restoration, it was debated several Hours together, whether *Philip Nye*, and *John Goodwin*, should not be excepted for Life; because they had acted so highly (none more so, except *Hugh Peters*) against the King: and it came at last to this Result, That if after the first of *September*, the same Year, they should accept any Preferment, they should in Law stand, as if they had been excepted totally for Life. (*Wood's Athen. Oxon.* vol. 2. col. 369.)

- 215 More than is daily done of Course,
By all Men, when they're under Force.
Whence some, upon the Rack, confess
What th' *Hangman, and their Prompters please*;
But are no sooner out of Pain,
220 Than they deny it all again.
But when the Devil turns Confessor,
Truth is a Crime, he takes no Pleasure
To hear, or pardon, like the *Founder*
Of Lyars, whom they all claim under.
225 And therefore, when I told him none,
I think it was the wiser done.
Nor am I without Precedent,
The first that on th' Adventure went:
All Mankind ever did of Course,
230 And daily does the same, or worse.
For what *Romance* can shew a Lover,
That had a *Lady to recover*,
And did not steer a nearer Course,
To fall a-board in his Amours?
235 And what at first was held a Crime,
Has turn'd to Honourable in Time.
To what a Height did *Infant Rome*,
By ravishing of Women, come?

†. 230. *And daily does*] In all Editions to 1716. inclusive;
daily do, 1726, &c.

†. 233. *And did not steer a nearer Course.*] This is true of some
Romances, particularly of *Amadis de Gaul*, and *Amadis of Greece*;
but of no others, that I know of.

†. 237. *To what a Height did Infant Rome*, &c.] * When
Romulus had built *Rome*, he made it an *Asylum*, or Place of *Re-*
fuge for all Malefactors, and others obnoxious to the Laws, to
retire to; by which Means it soon came to be very populous;
but when he began to consider, that without Propagation it would
soon be destitute of Inhabitants, he invented several fine Shows,
and invited the young *Sabine* Women, then Neighbours to them;

- When Men upon their Spouses seiz'd,
 240 And freely marry'd where they pleas'd:
 They ne'er *Forswore* themselves, nor *Ly'd*,
 Nor in the Mind they were in, *Dy'd*:
 Nor took the Pains t' *address*, and *sue*,
Nor play'd the Masquerade to wooe:
 245 Disdain'd to stay for Friends Consents,
 Nor juggled about Settlements;
 Did need no *License*, nor no *Priest*,
 Nor Friends, nor Kindred, to assist;
 Nor Lawyers, to *join Land and Money*,
 250 In th' *Holy state of Matrimony*,
 Before they settled Hands and Hearts,
 Till *Alimony*, or *Death departs*:
 Nor wou'd endure to stay until
 Th' had got the very *Bride's* good Will,
 255 But took a wife and shorter Course
 To win the Ladies, *down-right Force*:
 And justly made 'em Prisoners then,
 As they have often since, us Men;
 With *Acting Plays*, and *Dancing Jigs*,
 260 The luckiest of all Love's Intrigues.
 And when they had them at their Pleasure,
 Then talk'd of *Love*, and *Flames*, at Leisure:
 For after *Matrimony's* over,
 He that holds out, but *Half a Lover*,
 265 Deserves, for ev'ry *Minute more*,
 Than *Half a Year* of Love before;

and when they had them secure, they ravish'd them; from whence proceeded so numerous an Offspring."

†. 252. *Till Alimony, or Death departs.*] * *Alimony* is an Allowance that the Law gives the Woman for her separate Maintenance upon living from her Husband. That and Death are reckoned the only Separations in a married State."

For which the Dames, in Contemplation
Of that best Way of Application,
Prov'd nobler Wives than e'er were known,
270 By *Suit*, or *Treaty*, to be won:
And such as all Posterity,
Cou'd never equal, nor come nigh.

For Women first were made for Men,
Not Men for them. — It follows, then,
275 That Men have Right to ev'ry one,
And they no Freedom of their own:
And therefore Men have Power to chuse,
But they no Charter to refuse,
Hence 'tis apparent, that what Course
280 Soc'er we take to *your Amours*,
Though by the indirectest Way,
'Tis no *Injustice*, nor *Foul Play*;
And that you ought to take that Course,
As we take you, *for better or worse*;
285 And gratefully submit to those
Who you, before another, chose.
For why should ev'ry Savage Beast
Exceed his *Great Lord's Interest*?
Have freer Pow'r, than he, in *Grace*
290 *And Nature*, o'er the Creature has?
Because the Laws he since has made,
Have cut off all the Pow'r he had;
Retrench'd the absolute Dominion
That Nature gave him over Women;
295 When all his Pow'r will not extend
One *Law of Nature* to suspend:
And but to offer to repeal
The smallest Clause, is to rebel.

- This, if Men rightly understood
 300 Their Privilege, they would make good,
 And not, like Sots, permit their Wives
 T' encroach on their Prerogatives;
 For which Sin they deserve to be
 Kept, as they are, in Slavery :
 305 And this some precious *Gifted Teachers*,
 Unrev'rently reputed *Leachers*,
 And disobey'd in making Love,
 Have vow'd to all the World to prove,
 And make ye suffer, as you ought,
 310 For that uncharitable Fault.
 But I forget myself, and rove
 Beyond th' Instructions of my Love.
 Forgive me, (*Fair*) and only blame
 Th' Extravagancy of my *Flame*,
 315 Since 'tis too much, at once to show
 Excess of Love and Temper too.
 All I have said that's *bad*, and *true*,
 Was never meant to aim at you ;

§. 305, 306. ——— Some *precious gifted Teachers*,—*Unrev'rently reputed Leachers*.] Sir Roger L'Estrange (*Key to Hudibras*) mentions Mr. Case as one; and Mr. Butler, in his *Posthumous Works*, mentions Dr. Burges, and Hugh Peters: And the Writer of *A Letter to the Earl of Pembroke*, 1647. p. 9. observes of Peters "That it was offer'd to be publicly proved, That he got both Mother and Daughter with Child." "I am glad (says an anonymous Person. *Thurlow's State Papers*, vol. 4. p. 734.) to hear, that Mr. Peters shews his Head again; it was reported here (*Amsterdam*, May 5. 1655.) that he was found with a Whore a Bed, and that he grew mad, and said nothing, but "O Blood, O Blood, that troubles me." See more, *Committee Man curried*, by S. S. 1647. 2^d part, act 2. p. 6. *A Quarrel betwixt Tower-hill and Tyburn. Collection of Loyal Songs*, vol. 2. N^o 2. p. 4. *History of Independency*, part. 2. p. 181. part 4. p. 15, &c. *Dialogue between Mr. Guthry and Mr. Giffan*, 1651. p. 22.

Who

- Who have so Sov'reign a Controul
 320 O'er that poor Slave of your's, *my Soul*:
 That rather than to forfeit you,
 Has ventur'd *Loss of Heaven* too:
 Both with an equal Pow'r possesse,
 To render all, that serve you blest:
 325 But none like him, who's destin'd either
 To *have*, or *lose* you, both together.
 And if you'll but this Fault release,
 (For so it must be, since you please)
 I'll pay down all that Vow, and more,
 330 Which you *commanded*, and I *swore*,
 And expiate upon my Skin
 Th' Arrears in full of all my Sin.
 For 'tis but just that I should pay,
 Th' accruing Penance, for Delay,
 335 Which shall be done, until it move
 Your equal Pity, and your Love.
 The *Knight*, perusing this *Epistle*,
 Believ'd h' had brought her to his *Whistle*,
 And read it like a jocund Lover,
 340 With great Applause t' himself, twice over:
 Subscrib'd his *Name*, but at a fit
 And humble Distance *to his Wit*,
 And dated it with wond'rous Art,
Giv'n from the Bottom of his Heart,
 345 Then seal'd it with his *Coat of Love*,
A smoking Faggot——and above,
 Upon a Scroll——*I burn, and weep*,
 And near it——*For her Ladyship*,
Of all her Sex most excellent,
 350 *These to her gentle Hands present.*

Then gave it to his faithful Squire,
With Lessons how t' observe, and eye her.

She first consider'd which was better,
To send it back, or burn the Letter.

355 But guessing that it might import,
Though nothing else, at least her Sport,
She open'd it, and read it out,
With many a Smile and leering Flout :

Resolv'd to answer it in kind,

360 And thus perform'd what she design'd.

O Dido, Primrose of Perfection.

Cotton's Virgil. Travestie, b. 1. (See Don Quixote, vol. 2. chap. 3. p. 45.)

¶ 351. *Then gave it to his faithful 'Squire.*] The quaint Super-scription of this famous Letter, and the solemn Manner of the Knight's delivering it, with Directions to his 'Squire, is very diverting: It puts me in Mind of the like Solemnity in *Don Quixote*, b. 3. chap. 11. p. 284. which if the Reader pleases to compare with the Scene before him, it may add to his Diversion; and he will be pleas'd to find, that our Knight exactly adheres to the Laws of Knight Errantry. (Mr. B.)

¶ 352. *With Lessons how t' observe, and eye her.*] *Don Quixote*, when he sent his 'Squire *Sancho* to his Mistress *Dulcinea del Toboso*, (see *Third Volume*, chap. 10. p. 85.) gives him the following Directions: "Go then, auspicious Youth, and have a
" Care of being daunted, when thou approachest the Beams of
" that Refulgent Sun of Beauty—Observe and engrave in thy
" Memory the Manner of this Reception; mark whether her
" Colour changes upon the Delivery of thy Commission: Whether her Looks betray any Emotion or Concern when she hears
" my Name. In short, observe all her Actions, every Motion,
" every Gesture; for by the accurate Relation of these Things,
" I shall divine the Secrets of her Breast, and draw just Inferences so far as this imports to my Amour."

THE LADY'S ANSWER TO THE KNIGHT.

THAT you'r a *Beast*, and turn'd to *Grass*,
 Is no strange News, nor ever was,
 At least to me, who once, you know,
 Did from the Pound *Replevin* you,
 5 When both your *Sword* and *Spurs* were won
 In Combat, by an *Amazon*:
 That *Sword*, that did (like *Fate*) determine
 Th' inevitable Death of *Vermine*;
 And never dealt its furious Blows,
 10 But cut the Throats of *Pigs* and *Cows*;
 By *Trulla* was, in *single Fight*,
 Disarm'd, and wrested from its *Knight*,
 Your Heels *degraded* of your *Spurs*,
 And in the Stocks close Prisoners.

* 4. *Did from the Pound replevin you.*] *Replevin*, the releasing
 of Cattle, or other Goods distrain'd, with Surety to answer the
 Distrainer's Suit. (See *Jacob's Law Dictionary*, and *Bail*.)

* 13. *Your Heels degraded of your Spurs.*] To this the Author
 of *Butler's Ghost* refers, Canto 1. p. 89.

*You look, as if y' had something in ye,
 Much different from the Quondam Nimro,
 That sat with hamper'd Foot i' th' Stocks,
 Dispersing his insipid Jokes.*

And perhaps, as *Bertram* observes of *Parolles* the Coward, (see
Shakespeare's Play, intitled, *All's well, that ends well*, act 4.)
 "His Heels deserv'd it, for usurping his Spurs so long."

- 15 Where still they'd layn, in base Restraint,
 If I, in Pity of your Complaint,
 Had not, on honourable Conditions,
 Released 'em from the worst of Prisons;
 And what Return that Favour met,
- 20 You cannot (though you wou'd) forget;
 When being free, you strove t' evade
 The Oaths you had in Prison made;
 Forswore yourself, and first deny'd it,
 But after own'd, and justify'd it:
- 25 And when y' had falsly broke one *Vow*,
 Absolv'd yourself, by *breaking two*.
 For while you sneakingly submit,
 And beg for Pardon at our Feet,
 Discourag'd by your guilty Fears,
- 30 To hope for Quarter for your *Ears*;
 And doubting 'twas in vain to sue,
 You claim us boldly as your Due;
 Declare that Treachery and Force,
 To deal with us, is th' only Course;
- 35 We have no Title nor Pretence
 To *Body, Soul, or Conscience*;
 But ought to fall to that Man's Share
 That claims us for his proper Ware.
 These are the Motives, which, t' induce,
- 40 Or fright us into Love, you use.
 A pretty new Way of *Gallanting*,
 Between *Soliciting* and *Ranting*;

In *England*, when a Knight was degraded, his Gilt Spurs were beaten from his Heels, and his Sword taken from him, and broken. (See *Sir William Segar's Book, Of Honour, Civil and Military*. lib. 2. chap. 13. p. 75. *Selden's Titles of Honour*, 2^d edit. 2^d part, chap. 5. p. 787.)

- Like sturdy Beggars, that intreat
For *Charity* at once, and *threat*.
- 45 But since you undertake to prove
Your own Propriety in Love,
As if we were but *lawful Prize*.
In *War*, between two Enemies;
Or *Forfeitures*, which ev'ry Lover,
- 50 That wou'd but sue for, might recover;
It is not hard to understand
The *Myst'ry* of this bold Demand;
That cannot at our Persons aim,
But something capable of Claim.
- 55 'Tis not *those paultry counterfeit*
French Stones, which in our Eyes you set,
But our *Right Diamonds*, that inspire
And set your am'rous Hearts on Fire:
Nor can those false *St. Martin's Beads*
- 60 Which on our Lips you lay for *Reds*,
And make us wear, like *Indian Dames*,
Add Fuel to your scorching Flames:

¶ 43, 44. *Like sturdy Beggars, that intreat—For Charity at once, and threat.*] 'Tis observ'd of the *Beggars* in *Spain*, that they are very proud, and when they ask an Alms, 'tis in a very imperious, and domineering Way. See *Lady's Travels into Spain*, part the last, p. 228.)

¶ 57. *But our Right Diamonds, that inspire.*] The *Tatler* seems in one Instance to be of a different Opinion. (N^o 151.) "What Jewel (says he) can the charming *Clara* place in her Ears, that can please her Beholders so much as her Eyes?—The Cluster of Diamonds upon her Breast, can add no Beauty to the fair Chest of Ivory that supports it; it may indeed tempt a Man to steal a Woman, but not to love her."

¶ 61. *And make us wear, like Indian Dames, &c.*] Who wore Stones hung at their Lips. (Mr. W.) The *Brazilians* do so, as *Maffius* affirms. *Purchase*, his *Pilgrims*, vol. 5. b. 9. p. 906. See *Knivet's Account*, *ibid.* vol. 4. p. 1225. and an Account of the several Nations, that wear Stones in their Lips. Dr. *Bukuer's Artificial Changeling*, &c. 11.

- But those *true Rubies* of the Rock,
Which in our Cabinets we lock.
- 65 'Tis not those *Orient Pearls*, our Teeth,
That you are so transported with;
But those we wear about our Necks,
Produce those *amorous Effects*.
Nor is't those *Treads of Gold*, our Hair,
- 70 The *Perriwigs* you make us wear;
But those bright *Guinea's* in our Chests,
That light the Wild-fire in your Breasts.
These Love-tricks I've been vers'd in so,
That all their sly *Intrigues* I know,
- 75 And can unriddle by their *Tones*,
Their *Mystick Cabals*, and *Jargones*:
Can tell what *Passions*, by their Sounds,
Pine for the *Beauties* of my Grounds;
What *Raptures* fond and *amorous*
- 80 O' th' *Charms* and *Graces* of my House;
What *Extasy*, and *scorching Flame*,
Burns for my *Money*, in my *Name*:
What from th' *unnatural Desire*,
To *Beasts* and *Cattle* takes its *Fire*;
- 85 What *tender Sigh*, and *trickling Tear*,
Longs for a *Thousand Pounds a Year*;
And languishing *Transports* are fond
Of *Statute*, *Mortgage*, *Bill and Bond*.
These are th' *Attracts* which most Men fall
- 90 Inamour'd, at first Sight, withal;

* 65. 'Tis not those *Orient Pearls*, our Teeth, &c.] In the History of *Don Fenise*, a Romance, translated from the *Spanish* of *Francisco de Las Corderas*, 1651. Don Antonio, speaking of his Mistress *Charity*. p. 269, says, "My Covetousness exceeding my Love, counsell'd me, That it was better to have Gold in Money, than in Threads of Hair; and to possess *Pearls* that resembled Teeth, than Teeth that were like *Pearls*."

- To these th' address with *Serenades*,
 And court with *Balls*, and *Masquerades*;
 And yet, for all the yearning Pain
 Y' have suffer'd for their Loves, in vain;
 95 I fear they'll prove so nice and coy,
 To *have*, and t' *bold*, and to *enjoy*;
 That all your *Oaths* and *Labour lost*,
 They'll ne'er turn *Ladies of the Post*.
 This is not meant to disapprove
 100 Your Judgment, in your Choice of Love;
 Which is so wise, the greatest Part
 Of Mankind study't as an Art;
 For Love shou'd, *like a Deodand*,
 Still fall to th' Owner of the Land:
 105 And where there's Substance for its Ground,
 Cannot but be more firm and sound,
 Than that which has the slighter Basis
 Of *Airy Virtue*, *Wit*, and *Graces*;
 Which is of such thin Subtlety,
 110 It steals and creeps in at the Eye,
 And, as it can't endure to stay,
 Steals out again, *as nice a Way*.
 But Love, that its Extraction owns
 From solid *Gold*, and *precious Stones*,
 115 Must, like its shining Parents, prove
 As *Solid*, and as *Glorious Love*.
 Hence 'tis, you have no Way t' express
 Our *Charms* and *Graces*, but by these:

γ. 103. ————— *Like a Deodand.*] A Thing given, or rather forfeited to God, for the Pacification of his Wrath, in Case of Misadventure. See *Manley's Interpreter*, *Jacob's Law Dictionary*. *Wood's Institute of the Common Law of England*, p. 212, 213.

For what are *Lips*, and *Eyes*, and *Teeth*,
 120 Which *Beauty* invades and *conquers* with;
 But *Rubies*, *Pearls*, and *Diamonds*,
 With which, a *Philter-Love* *Commends*?

This is the Way all Parents prove,
 In managing their Childrens Love;
 125 That force 'em t'*inter-marry* and *wed*,
 As if th' were *bur'ing* of the *Dead*.
 Cast *Earth* to *Earth*, as in the *Grave*,
 To join in *Wedlock* all they have;
 And when the *Settlement's* in *Force*,
 130 Take all the rest, for *better*, or *worse*:

†. 123, 124. *This is the Way all Parents prove,—In managing their Children's Love.*] The Author of the *Devil upon Two Sticks*, gives an Instance of this, in the Case of a delicate young Lady, whom her prudent Parents prostituted to the Embraces of an old Brute. "The beastly Sot (says he) was Rival to one of a
 "very agreeable Character: their Fortunes were equal; but I
 "dare say, you'll laugh at the Merit which prefer'd this Wor-
 "thy to the Choice of the Mother: You must know he had a
 "Pigeon House upon his Estate, which the other had not:
 "This turn'd the Balance in his Favour, and determined the
 "Fate of that unfortunate Lady." (See *Tatler*, N^o 185, 188. *Spectator*, N^o 15. N^o 181.)

†. 127. *Cast Earth to Earth, as in the Grave.*] Alluding to the *Burial Office*, which was scandalously ridiculed in those Times. One *Brook*, a *London Lecturer*, at the Burial of Mr. *John Gough*, of *St. James's, Duke's Place*, within *Aldgate, London*, used the following Words.

Asbes to Asbes, Dust to Dust;
Here's the Pit, and in thou must.

Mercurius Rusticus, N^o 9. p. 97.

Mr. *Cheynel* behaved as remarkably at the Funeral of Mr. *Chillingworth*. After a reflecting Speech upon the Deceased, he threw his Book, intitled, *The Religion of Protestants, a safe Way to Salvation*, into the Grave, saying, "Get thee gone, thou
 "curst Book, which has seduced so many precious Souls:
 "Earth to Earth, Dust to Dust; Get thee into the Place of
 "Rottenness, that thou mayst rot with the Author, and see
 "Corruption." (Mr. *Neal's History of the Puritans*, vol. 3. p. 102, from *Chillingworth's Life*, p. 314.)

- For Money has a Power above
 The Stars, and Fate, to manage Love;
 Whose Arrows, learned Poets hold,
 That never miss, are *tipp'd with Gold*.
 135 And though some say, the Parents claims
 To make Love in their Children's Names;
 Who many Times, at once provide
 The Nurse, the Husband, and the Bride;
 Feel Darts and Charms, Attracts and Flames,
 140 And *Woo, and Contract, in their Names*:
 And as they christen, use to marry 'em,
 And, like their Gossips, answer for 'em:
 Is not to give in Matrimony,
 But sell and prostitute for Money.
 145 'Tis better than their own Betrothing;
 Who often do't for worse than nothing:
 And when th' are at their own Dispose,
 With greater Disadvantage choose.

†. 131, 132. For Money has a Pow'r above—The Stars, and Fate, to manage Love.] See Butler's *Ghost*, Canto 1. p. 61. How small a Matter will sometimes preponderate in this Case, appears from the *Spectator* (N^o 15) who mentions a young Lady, who was warmly solicited by a Couple of importunate Rivals, who, for many Months together, did all they could to recommend themselves, by Complacency of Behaviour, and Agreeableness of Conversation. At length, when the Competition was doubtful, and the Lady undetermin'd in her Choice; one of the young Lovers luckily bethought himself of adding a supernumerary Lace to his Liveries, which had so good an Effect, that he married her the very Week after.

†. 133. Whose Arrows, learned Poets hold, &c.] * The Poets feign Cupid to have two Sorts of Arrows, the one tipp'd with Gold, and the other with Lead: the Golden always inspire and inflame Love in the Persons he wounds with them; but, on the contrary, the Leaden create the utmost Aversion and Hatred. With the first of these he shot *Apollo*, and with the other *Daphne*, according to *Ovid*."

- All this is right ; but for the Courfe
 150 You take to do't, by Fraud, or Force,
 'Tis so ridiculous, as soon
 As told, 'tis never to be done,
 No more than *Setters can betray*,
 That tell what Tricks they are to play.
 155 *Marriage*, at best, is but a Vow,
 Which all Men either *break*, or *bow* :
 Then what will those forbear to do,
 Who *perjure*, when they do but *woo* ?
 Such as before-hand *Swear and Ly*,
 160 For *Earnest* to their Treachery :
 And rather than a Crime confess,
 With *greater* strive to make it *less* :
 Like *Thieves*, who after Sentence past,
 Maintain their Innocence to the last ;
 165 And when their Crimes were made appear
 As plain as Witnesses can swear ;
 Yet, when the Wretches come to dy,
 Will take upon their Death a Ly.
 Nor are the Virtues you confess
 170 T' your Ghostly Father, as you guesst,
 So slight as to be justify'd,
 By being, as shamefully, deny'd.
 As if you thought your Word would pass,
 Point-blank, on both Sides of a Case ;
 175 Or Credit were not to be lost,
 B' a *brave Knight-Errant of the Post*,
 That *eats*, perfidiously, his *Word*,
 And *swears his Ears, through a two Inch Board* :
 Can own the same Thing, and disown,
 180 And *perjure* Booty, *Pro* and *Con* :

- Can make the *Gospel* serve his Turn,
 And help him out, to be forsworn ;
 When 'tis laid *Hands upon, and kiss,*
To be betray'd, and sold like Christ.
- 185 These are the Virtues, in whose Name,
 A Right to all the World you claim,
 And boldly challenge a Dominion,
 In *Grace* and *Nature*, o'er all Women :
 Of whom no less will satisfy,
- 190 Than all the Sex, your Tyranny,
 Although you'll find it a hard Province,
 With all your crafty Frauds and Covins,
 To govern such a numerous Crew,
 Who, one by one, now govern you :
- 195 For if you all were *Solomons*,
 And *Wise* and *Great* as he was once,
 You'll find they're able to subdue
 (*As they did him*) and baffle you,
 And if you are impos'd upon,
- 200 'Tis by your own Temptation done,

†. 183. *When 'tis laid Hands upon, and kiss.*] The Way of taking an Oath, is by laying the Right-hand upon the Four *Evangelists*, which denominates it a *Corporal Oath*. This Method was not always complied with in those iniquitous Times.

In the Trial of Mr. *Christopher Love*, in the Year 1651. one *Jaquel*, an Evidence, laid his Hand upon his Buttons, and not upon the Book, when the Oath was tendered him. And when he was question'd for it, he answer'd, *I am as good as under an Oath*, (*Abridgment of the State Trials*, vol. 1. part 2. 8° 1720. p. 602.) And in the Trial of the brave Colonel *Morrice* (who kept *Pontefract Castle* for the King) at *York*, by *Thorpe*, and *Puleston*, when he challeng'd one *Brook*, his profess'd Enemy : The Court answer'd, He spoke too late, *Brook* was sworn already. *Brook* being ask'd the Question, whether he were sworn or no? reply'd, He had not yet kiss'd the Book. The Court answer'd, That was no Matter, it was but a Ceremony, he was recorded sworn, and there was no speaking against a Record. (*Walker's History of Independency*, part 2. p. 250.)

- That with your Ignorance invite,
 And teach us how to use the Slight.
 For when we find y' are still more taken.
With false Attractions of our own making.
- 205 Swear that's a *Rose*, and that a *Stone*,
 Like *Sots*, to us that laid it on ;
 And what we did but slightly prime,
 Most ignorantly dub in Rhime;
 You force us, in our own Defences,
- 210 To *Copy Beams* and *Influences* ;
 To lay *Perfections* on the *Graces*,
 And draw *Attractions* upon our Faces ;
 And, in compliance to your Wit,
 Your own false Jewels counterfeit.
- 215 For, by the Practice of those Arts,
 We gain a greater Share of Hearts ;
 And those deserve in Reason most,
 That greatest Pains and Study cost :
 For great Perfections are, like Heav'n,
- 200 Too rich a Present to be given.
 Nor are those *Master Strokes of Beauty*
 To be perform'd, without *Hard Duty* ;
 Which when they're nobly done, and well,
 The simple Natural excell.
- 225 How fair and sweet the *Planted Rose*,
 Beyond the *Wild* in Hedges grows !
 For, without Art, the noblest Seeds
 Of Flow'rs, degenerate into Weeds.
 How dull and rugged, e're 'tis ground,
- 230 And polish'd, looks a Diamond ?
 Though Paradise were e're so fair,
 It was not kept so, without Care.

- The whole World, without *Art* and *Dress*,
 Would be but one great *Wilderness* ;
 235 And Mankind but a Savage Herd,
 For all that Nature has conferr'd.
 This does but *Rough-betw*, and *Design*,
 Leaves *Art* to *Polish*, and *Refine*.
 Though Women first were made for Men,
 240 Yet Men were made for them agen :
 For when (*out-witted by his Wife*)
 Man first turn'd *Tenant*, but for *Life* ;
 If Women had not interven'd,
 How soon had Mankind had an End !
 245 And that it is in *Being* yet,
 To us alone, you are in *Debt*.
 And where's your Liberty of Choice,
 And our unnatural *No Voice* ?
 Since all the *Privilege* you boast,
 250 And falsly *usurp'd*, or *vainly lost*,
 Is now our Right ; to whose *Creation*,
 You owe your *Happy Restoration*.
 And if we had not weighty *Cause*
 To not appear, in making *Laws*,
 255 We could in spight of all your *Tricks*,
 And *shallow, formal Politicks*,
 Force you our *Managements* t' obey,
 As we to yours (in *Shew*) give way.
 Hence 'tis that while you vainly strive
 260 T' advance your *high Prerogative*,
 You basely, after all your *Braves*,
 Submit, and own yourselves our *Slaves* ;
 And 'cause we do not make it known,
 Nor publickly our Int'rests own ;

- 265 Like Sots, suppose we have no Shares
 In ord'ring you, and your Affairs :
 When all your Empire and Command,
 You have from us, at *second Hand* :
 As if a *Pilot*, that appears
- 270 To sit still only, while he steers,
 And does not make a Noise and Stir,
 Like ev'ry common *Mariner*,
Knew nothing of the Card, nor Star,
 And did not guide the *Man of War* :
- 275 Nor we, because we don't appear
 In *Councils*, do not govern there :
 While, like the mighty *Prestor John*,
 Whose Person, none dares look upon,
 But is preserv'd in *close Disguise*,
- 280 From being made *cheap* to *vulgar Eyes*,

†. 277. *While, like the mighty Prestor John, &c.*] * *Prestor John*, an absolute Prince, Emperor of *Abyssinia* or *Ethiopia*. One of them is reported to have had seventy Kings for his Vassals, and so superb and arrogant. that none durst look upon him without his permission." See *Browne's Vulgar Errors*, book 6. chap. 10. p. 353. See the various Interpretations of his Name, *Ludolfi Histor. Æthiopic.* lib. 2. cap. 1. sect. 13. id. *ibid.* sect. 23. Sir *John Maundeville's Voyage and Travel*, edit. 1727. chap. 27. 28, 29. *Spanish Mandevile*, 2^d book, folio 55, 56, 57 *The Voyage and Adventures of Hernando Mendez Pinto*, chap. 3. p. 5. *Purchase*, his *Pilgrims*, part 2. lib. 7. chap. 5. p. 1127. *J. Taylor Works*, p. 166. *Heylin's Cosmography*, 1670. p. 986. *Collier's Dictionary*.

*But if his Purpose do not vary,
 He means to fetch one more Vagary.
 To see before his coming Back,
 The mighty Bounds of Prestor Jack.*

Mr. *W. Austin's Panegyric Verses upon T. Coryat, and his Crudities*. See likewise *J. Donne's*.

†. 278, 279, 280. *Whose Person none dares look upon,—But is preserv'd in close Disguise,—From being made cheap to vulgar Eyes*] Sir *Francis Alvarez*, a *Portugal Priest*, in his *Voyage to the Court of Prete Janni*, (see *Purchase*, his *Pilgrims*, part 2. p. 1082.) observes, " That he commonly sheweth himself thrice a Year, on

" *Christmas*

W' enjoy as large a Pow'r unseen,
 To govern him, as he does Men:
 And in the Right of our *Pope Joan*,
 Make *Emp'ors* at our feet fall down ;

“ *Christmas Day, on Easter Day, and on Holy Rood Day in September.* And the Cause why he thus sheweth himself thrice, is because his Grandfather, whose Name was *Alexander*, was kept three Years secret after his Death by his Servants, who govern'd the Country all the mean while : *For until that Time, none of the People might see their King* ; neither was he teen of any, but a few of his Servants. And at the Request of the People, the Father of *David*, one of their Emperors, shew'd himself three Days ; and this King also doth the like.” See *Le Blanc's Voyages and Travels*, part 2. chap. 11. p. 227.

†. 283, 284. *And in the Right of our Pope Joan,—Make Emp'ors at our Feet fall down.*] This is a notable Gird upon Pope *Alexander* the third, who had a meeting with the Emperor *Frederrick Barbarossa*, at *Venice* (Sir *W. Segar* says, in the Year 1166. Sir *Paul Ricaut* in the Year 1177.) The following Account of which is given by Sir *W. Segar*. (*Of Honour, Military and Civil*, chap. 27. p. 152) “ The Emperor being arriv'd at *Venice*, the Pope was set in a rich Chair at the Church Door. — Before the Pope's Feet a Carpet of Purple was spread upon the Ground ; The Emperor being come to the said Carpet, forthwith fell down, and from thence (upon his Knees) went towards the Pope, to kiss his Feet ; which done, the Pope with his Hand lifted him up.

“ From thence they pass'd together unto the Great Altar, in *Saint Mark's Church*, whereon was set the Table of Precious Stones, which at this Day is reputed one of the greatest Treasures in *Europe*. Some have reported, That the Emperor did prostrate himself before the Altar, and the Pope set his Foot on his Neck : While this was doing, the Clergy sung the Psalm of *David*, which saith, *Super Aspidem & Basiliscum ambulabis* ; which the Emperor hearing, said, *Non tibi, sed Petro* : The Pope answer'd, *Et mihi, et Petro*.” (See Sir *Paul Ricaut's History of the Popes*, p. 246. Mr. *L. Howel's History of the Pontificate*, p. 341. *Wolfs Lesson Memorab.* par. 1. p. 375. par. 2. p. 425. *Fougasse's History of Venice*, by Shute, part 1. p. 109. *Misson's Voyage*, vol. 1. p. 173, 177.) See an Account of Pope *Hildebrand's* Excommunication, and barbarous Usage, of the Emperor *Henry 4th* in *Platina*, and *Genebrard. Chronic. ann.* 1073.

- 285 Or *Joan de Pucel's* braver Name,
 Our Right to *Arms*, and *Conduſt* claim ;
 Who, though a *Spinſter*, yet was able
 To ſerve *France*, for a *Grand Conſtable*.
 We make, and execute *all Laws*,
 290 Can judge the *Judges*, and the *Cauſe* ;

¶ 285. Or Joan de Pucel's braver Name.] * *Joan of Arc*, call'd alſo the *Pucelle*, or Maid of *Orleans*. She was born at the Town of *Damremi* on the *Meuſe*. Daughter of *James d' Arc*, and *Iſabella Romee*, was bred up a Shepherdſs in the Country. At the Age of Eighteen or Twenty, ſhe pretended to an Expreſs Commiſſion from God, to go to the Relief of *Orleans*, then beſieged by the *Engliſh*, and defended by *John Comte de Dennis*, and almoſt reduced to the laſt Extremity. She went to the Coronation of *Charles* the VIIth, when he was almoſt ruined. She knew that Prince in the miſt of his Nobles, though meanly habited. The Doctōrs of Divinity, and Members of Parliament, openly declared that there was ſomething ſupernatural in her Conduſt. She ſent for a Sword which lay in the Tomb of a Knight, which was behind the Great Altar of the Church of *St. Catherine de Forbois*, upon the Blade of which the *Croſs* and *Flower-de-lis* were engraven, which put the King in a very great Surprize, in regard none beſides himſelf knew of it: Upon this he ſent her with the Command of ſome Troops, with which ſhe relieved *Orleans*, and drove the *Engliſh* from it, defeated *Talbot* at the Battle of *Pat-tai*, and recover'd *Champagne*. At laſt ſhe was unfortunately taken Priſoner, in a Sally at *Champagne*, in 1430, and try'd for a Witch, or Sorcererſs, condemn'd, and burnt in *Rouen* Market-Place, in May 1430."

Mr. *Anſtis* obſerves, (*Register of the Garter*, vol. 1. p. 433.) " That *Joan* the Maid of *Orleans*, for her valiant Actions, was " ennobled, and had a Grant of Arms, dated Jan. 16. 1429. " and her *Purſuivant* named *Heur de Liz*."

See a further Account of her, *Mexeray's* *History of France*, Tranſlated by *Bulſeel*, vol. 1. p. 453.

¶ 288. To ſerve France, for a Grand Conſtable.] All this is a Satire on King *Charles* the Second, who was govern'd ſo much by his Miſtreſſes: particularly this Line ſeems to allude to his *French Miſtreſs*, the Dutcheſs of *Portsmouth*, given by that Court, whom ſhe ſerv'd in the important Poſt of governing King *Charles*, as they directed. (Mr. *W.*) See Mr. *Fenton's* *Observations upon Mr. Waller's Poems*. p. 78, 79.

J. Davies, in his *Relation of Achen*, obſerves, That the Women there are King's chief Counſellors; and that a Woman was

- Prescribe all Rules of *Right or Wrong*,
 To th' *Long Robe*, and the *Longer Tongue* ;
 'Gainst which the World *has no Defence*,
 But our more *pow'rful Eloquence*.
- 295 We manage Things of greatest Weight,
 In all the World's *Affairs of State*,
 Are Ministers of War and Peace,
 That sway all *Nations*, how we please.
 We rule all *Churches*, and their *Flocks*,
- 300 *Heretical*, and *Orthodox*,
 And are the *heavenly Vehicles*
 O' th' *Spirits*, in all *Conventicles* :
 By us is all *Commerce and Trade*
Improv'd, and *manag'd*, and *decay'd* ;
- 305 For nothing can go off so well,
 Nor bears that Price, *as what we sell*.
 We rule in ev'ry *Publique Meeting*,
 And make Men do what we judge fitting ;
 Are Magistrates in all great *Towns*,
- 310 Where Men do nothing, but *wear Gowns*,
 We make the *Man of War strike Sail*,
 And to our braver Conduct *veil*,
 And when H' has chac'd his Enemies,
 Submit to us upon his Knees.
- 315 Is there an *Officer of State*
Untimely rais'd, or *Magistrate*,

was his Admiral. See *Purchase*, his *Pilgrims*, part 1. lib. 3. chap. 1. sect. 5. p. 122.)

†. 290. *Can judge the Judges and the Cause.*]

Make Rev'rend Judges speak with Awe,
And a Bad Title good in Law.

(*Hudibras's Ghost*, canto 2. p. 62.)

†. 311. 312, *We make the Man of War strike Sail,—And to our braver Conduct veil.*] Alluding probably to Sir William Waller. See Mr. *Cleveland's Character of a London Diurnal*.

†. 331,

- That's *Haughty* and *Imperious* ?
 He's but a *Journeyman* to us.
 That as he gives us Cause to do't,
 320 Can keep him in, or turn him out.
 We are your *Guardians*, that increase
 Or waste your Fortunes how we please ;
 And, as you humour us, can deal
 In all your Matters, *Ill or Well*.
 325 'Tis we that can dispose alone,
 Whether your *Heirs* shall be your *own*,
 To whose Integrity you must,
 In Spight of all your Caution, trust ;
 And, lest you fly beyond the Seas,
 330 Can fit you with what Heirs we please ;
 And force you t' own 'em, though begotten
 By *French Valets*, or *Irish Footmen*.
 Nor can the rigorouslest Course
 Prevail, unless to make us worse ;
 335 Who still, the harsher we are us'd,
 Are further off from being reduc'd ;
 And scorn t' abate, for any Ills,
 The least *Punctilios* of our *Wills*.
 Force does, but whet our Wits t' apply
 340 Arts, born with us, for Remedy ;
 Which all your *Politicks*, as yet,
 Have ne'er been able to defeat :
 For when y' have try'd all *Sorts of Ways*,
 What Fools d' we make of you in Plays ?
 345 While all the Favours we afford,
 Are but to girt you with the Sword,

†. 331, 332. And force you t' own 'em, though begotten—By
French Valets, or *Irish Footmen*.] See *Tatler*, N^o 100.

- To fight our Battles in our Steads,
 And have your Brains beat out o' your Heads;
 Encounter, in despite of Nature,
 350 And fight at once, with Fire and Water,
 With Pirates, Rocks, and Storms, and Seas,
 Our *Pride* and *Vanity* t' appease ;
 Kill one another, and cut Throats,
 For our good Graces, and best Thoughts ;
 355 To do your Exercife for Honour,
 'And have your Brains beat out the sooner ;
 Or crack'd, as learnedly, upon
 Things that are never to be known :
 And ftill appear the more induftrious,
 360 The more your Projects are prepoft'rous ;
 To fquare the Circle of the Arts,
 And run ftark mad to fhew your Parts ;
 Expound the Oracle of Laws,
 And turn them which Way we fee Caufe ;
 365 Be our Solicitors, and Agents,
 And ftand for us in all Engagements.
 And thefe are all the *Mighty Pow'rs*
 You vainly boast, to cry down ours ;
 And what in real Value's wanting,
 370 Supply with Vapouring and Ranting
 Becaufe yourfelves are terrify'd,
 And ftoop to one another's Pride ;
 Believe we have as little Wit
 To be *out-Heftor'd*, and *submit* :

ŷ. 353, 354. *Kill one another, and cut Throats,—For our good Graces and beft Thoughts.*] Of this Kind were the Commands from *Bifalta* and *Pippea*, to their Lovers *Favorinus* and *Hortenfus*. (See Dr. *Baily's Romance*, written in *Newgate*, and publifh'd 1650. in folio, with this Title: *Herba Parietis*, or the *Wall-Flower*, p. 124, &c.)

375 By your *Example*, lose that Right
 In *Treaties*, which we gain'd in *Fight* :
 And terrify'd into an Awe,
 Pass on ourselves a *Salique Law* :

¶ 378, *Pass on ourselves a Salique Law.*] *Pharamond*, the First King of *France*, died about the Year 428. An ancient Chronicle gives him the Credit of settling the *Salique Law*, by four Lords, and says, They labour'd in it for three *Malles*, or *Affixes*; and that it is called *Salique*, from the *Salians*, the noblest of the *French* People. *Mexeray's History of France*, translated by *Bastrel*, 1683. p. 7. *De Serre's History of France*, by *Peter Mathew*, 1624. p. 5, 6. *Spelman's Glossar. Lex Salica*, p. 363. *Moll's Geography*, p. 63. *Davila's History of the Civil Wars of France*, book 1. p. 3, 4.

Naucerus (*Vid. Chronograph. vol. 2. p. 523.*) thinks it was called *Lex Salica*, from *Salagustus*, one of the Doctors that drew it up. See *Whetstone's English Mirrour*, 1586. lib. 2. chap. 8. p. 137. Dr. *Heylin* says, (*Cosmography*, 5th edit. p. 177.) 'Twas so call'd, as is pretended, because the Words *Si aliqua* are so often used in it.

Others call it's Antiquity in Question, and think it was four hundred Years later than *Pharamond*, and made by *Charles the Great* against the *German Women*, inheriting Lands in their small *Domains*, between the *Sala* and the *Elbe*; and if so, it had no Signification to the *French*. See *Echard's History of England*, vol. 1. p. 437, 438.

But whether the Claim is in *Pharamond*, or *Charles the Great*, if we may credit Dr. *Howel*, (see his *Institution of General History*, part 3. p. 465.) the first Time that it was put in Execution, was after the Death of *Lewis* the Tenth, or *Lewis Hutin*, the 46th. King of *France*, who died the fifth Day of *June*. 1316; (see Translation of *Mexeray*, p. 344, 345.) and left his Queen *Clementia* great with Child of a Son call'd *John*, who died the 8th Day after he was born. He left a Daughter also nam'd *Joanna*, begotten of *Margaret*, Daughter of *Robert* Duke of *Burgundy*, for whom her Uncle *Odo*, Brother of this *Robert*, challeng'd this Kingdom, in Right both of her Father, and Brother: But *Philip*, firnamed the *Long*, brought her Uncle *Odo* over to his Interest, by marrying to him his own Daughter *Joanna*—At this Time, and in this Case, was this Law first objected, almost nine whole Ages after it was first enacted. *Edward* the Third, King of *England*, not long after this, namely in the Year 1328. (see *Echard's History of England*, vol. 1. p. 342.) claim'd the Crown of *France*, in Right of his Mother *Isabella*, Daughter of *Philip* the Fourth, firnamed *Philip* the Fair. (See *Selden's Notes upon Drayton's Polyolbion*, 17th Song, p. 275. *Stowe's Chronicle*,

Or, as some Nations use, give place,
380 And truckle to your Mighty Race,

nicle, by Howes, p. 691. *Puffendorf's Introduction to the History of Europe*, 6th edit. p. 113.)

It was not so, when Edward prov'd his Cause,

By a Sword stronger than the Salique Laws.

Though fetch'd from Pharamond, when the French did fight

With Women's Hearts, against the Women's Right

(*A Poem on the Civil War*, by Mr. Abr Cowley, p. 3.)

Henry the Fifth was advis'd by Archbishop Chicheley, to lay Claim to his Right in that Kingdom, which, descended to him from King Edward the Third. (See *Edward's History of England*, vol. 1. p. 437, 438. *Shakespeare's King Henry the Fifth*, vol. 4. p. 9, 10. *Montaigne* observes, (*Essays*, vol. 2. chap. 8. p. 103.) That this Law was never seen by any one.

See more, *Brady's Complete History of England*. p. 60. *Puffendorf's Introduction to the History of Europe*, 118, 119. *Critical Essay on Nobility*, 1720. p. 478. and the Tracts in French upon this Subject. *Droit Public du France*, N^o 9245,—46,—47,—48. *Catalog. Bibliothec. Harleian*, vol. 2. p. 557.

The *Lyfians* (according to *Herodotus*, *Clio* p. 79. edit. *Hen. Stephan.* 1592.) had a Custom peculiar to themselves, and the Reverse of this. For amongst them, the Relation by the Mother's Side, was esteem'd more honourable than that by the Father; and for that Reason, the Children took the Mother's Name.

* 379, 380. Or, as some Nations use, give Place,—And truckle to your Mighty Race.] The *Spanish Ladies* do so. (See *Lady's Travels into Spain*, part 3. letter 12th p. 230.) But he alludes probably to the *Muscovite Women*, who are far more obsequious in this Respect, than they should be. For Mr. *Purchase* observes, (*Pilgrims Third Part*, lib. 2. chap. 1. sect. 3. p. 230.) “ That “ if there the Woman is not beaten once a Week, she will not “ be good : and therefore they look for it weekly : and the “ Women say, if their Husbands did not beat them, they should “ not love them.”

Est Moscoviæ quidem Alemannus, faber ferrarius, cognomento Jordanus, qui duxerat uxorem Rhutenam, ea cum apud maritum aliquandiu esset, hunc ex occasione quadam amicè sic alloquitur ; Cur me conjux charissime non amas ? Respondent maritus, Ego vero te vehementer amo : quærebat igitur maritus qualia signa vellet ? Cui uxor, Nunquam, ait, me verberasti. (Rer Moscoviticar. Comment. Sigismundi, Sc. 1600. Ratio contrahendi Matrimonium, p. 35.)

Let Men usurp th' unjust Dominion,
As if they were the *Better* Women.

We see after all, (says Mr. *Byron*) That the Widow is too cunning to be intrap'd either by the Threats, or intreaties, in the Knight's Letter. She gives him no Hopes of a peaceable Compliance with his Demands, nor any Handle for a forc'd one, either in Law, or Equity. Her Satyr is just, and so appositely levell'd at the most sensible Part of his Passion, that all his Pretensions to it, are ridiculed and overthrown: All his hypocritical Schemes and Pretences being thus disappointed, we may conjecture, that it wrought in his stubborn Mind, a Conviction, that they were vain, empty, and unavailable: And accordingly we find, that he now puts an End to a three Years fruitless Amour; for we hear nothing of him afterwards.

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NOTES

UPON

HUDIBRAS.

PART I.

CANTO I.

Verse 22. **E** *liber* for Chartel.] *Chartel*, in this Place, may probably signify a Commander's Note, sent into the Country to bring in Provisions, or to provide Quarters, for the Soldiers.

V. 95. *It was a party-colour'd Dress*

Of patch'd and pye-bald Languages.]

Bishop Sprat observes (*History of the Royal Society*, 2d Edit. P. 42) "that our Language in the Civil Wars received many *fantastical* Terms, which were introduced by our religious Sects, and many *outlandish Phrases*, which several Writers and Translators in that great Hurry brought in, and *made free*, as they pleased; and, withal, it was enlarged by many sound and necessary Terms and Idioms, which it before wanted."

V. 98. *Like Fustian heretofore on Satin.]*

Balzac has such a Saying in his *Entretiens* :

Pourpoint de Satin decoupé sur du Buffle.

A Doublet of Satin cut on Buff.

And he quotes for it that famous *Diseur de Bons Mots*, by whom, I suppose, he means Monsieur Scarron; hinting, at the same Time, that he was not his Friend.

Hudibras has been criticized for saying that *Fustian* was cut out *Satin*; whereas it should be *Satin* on *Fustian*: So you see the French Author has it with relation to Buff. M. B.

V. 143. *He could reduce all Things to A's,*

And knew their Natures by Abstracts.]

Mr. Bacon observed, from *Le Clerc's Logick*, that great is the Heap of Nonfence of the old *Metaphysicks* upon this Subject, *De Abū & Potentiā*, how far we can know the Nature of Things by Abstracts; and refers us to Mr. *Locke's Essay*. A Thing is in *Potentiā*, when 'tis possible,

possible, but does not actually exist: A Thing is in Act, when 'tis not only possible, but does exist.

To reduce *Things* to *Acts*, therefore, is to make *Things* actually exist, that had only the Power of existing before. A Thing is said to pass from *Power* into *Act*, when a Thing that was only possible begins really to exist. It is not to be imagined, what Subtleties in Divinity have formerly been raised by these Quirks.

V. 244. *A sudden View it would beguile.*]

He alludes, probably, to those Lines in *Horace, Carm. Lib. 2. Od. 5, 22, 23, 24.*

Mirè sagaces falleret Hospites

Discrimen obscurum, solutis

Crinibus, ambigue Vultu.

V. 285. *But, when the Date of Nock was out.*] *Nock* is used in Scotland for *Bum, Breech, or Back-side*: And in *Dutch*, I am informed, it signifies the same with *Incisio, Fissura*, in *Latin*; and from thence *Anus, Nates*: 'Tis used in this Sense by the Translator of *Rabelais's Works*, Book i. Chap. xiii.

V. 342. *But a huge Pair of Round-Trunk Hose;*

In which be carry'd as much Meat

As he and all his Knights cou'd eat.]

This Thought was probably borrowed from *Ben. Johnson's Silent Woman*, Act. iv. Sc. v. where, speaking of *Sir Amorous la Foole*, he says, "If he could victual himself but half a Year in his Breeches, " he is sufficiently arm'd to over-run a Country."

V. 477. *Not with a counterfeited Pass*

Of Golden Bough.]

It should seem, by these Lines, that the Author thought, that *Virgil* meant a counterfeited Bough, and that no such Bough could grow naturally. But *Dr. Plot*, in his *History of Staffordshire*, says, "that Gold in the Mines often grows " in the Shape of Boughs, and Branches, and Leaves." Therefore *Virgil*, who understood Nature well, though he gave it a poetical Turn, means no more than a Sign of his going under Ground, where Mines are. *Dr. Gortb* has admirably described the Entrails of the Earth on a like Occasion.

M. B.

V. 481. *And very wisely would lay forth*

No more upon it than 'twas worth.]

He hints at *Sir Thomas More*, who said something like it to the Barber, when he came to shave him before his Execution, viz. "That " there was a Contest betwixt the King and him for his Head, and " he would not willingly lay out more upon it than it was worth." *Sir Thomas More's Apophthegms*, Ap. 26. *Lord Bacon's Apophthegms*, Ap. 109.

V. 524. *Thro' Reed or Bagpipe, Verse for Verse.*] This is, probably, a Sneer upon the *Pastorals* or *Eclogues* of some Writers of *Romances*; and, more particularly, the *Diana* of *George of Montemayor*, translated from the *Spanish*, and published in Folio, in the Year 1589: Page 384, "*Aleida* taking her Cistern, and *Diana* her " Bagpipe,

“ *Bagpipe*, began to sing as followeth :” P. 404, “ *Taurifinus* prayed
“ *Diana* to answer *Verse* for *Verse*.”

See likewise, in Sir *Philip Sidney's Arcadia*, Edit. 1674, Verses repeated by *Dicus* and *Dorus*, P. 213; by *Philifides* and *Eccho*, P. 226; and an *Eclogue* between *Geron* and *Hyslor*, P. 401.

V. 547. *He understood the Speech of Birds.*]

This whimsical Opinion of the *Rosicrucians* is humourously bantered in a *Pastoral* intitled *Amyntas*, or *The impossible Doury*, by Mr. *Thomas Randolph*, published 1652: Page 7,

Thestylis. “ Why, can Birds speak ?

Jocastus. “ In *Fairy Land* they can; I have heard them chirp
“ very good Greek and Latin.

Thestylis. “ But what Language do they speak, Servant?

Mopsus. “ Several Languages; as *Corvation*, *Cbirpation*, *Hootation*, *Whistleation*, *Crowation*, *Cackleation*, *Sbreekation*, *Hissation*.”

There was a Book published in 12mo. intitled *Ornitologie*, or *The Speech of Birds*. London, printed for *John Stafford*, 1655. To which Mr. *Butler* may allude.

V. 550. *That speak and think contrary clean.*]

This alludes to what they call *Hermetick Men*, who tell you, it signifies nothing to hear the Words they say; you are not a bit the wiser for that; sometimes they mean quite contrary: Nor can any Man, without having an Interpreter, being fitted for it by Nature, or by a peculiar Blessing of God enabled, understand one Word of what they mean, though they hear the Words, and study them all their Lives: That *Raymund Lully* himself could never have understood it without an Interpreter, who is named by the following Author, with some peculiar Principles in his Favour; even *Raymund Lully* himself, the Author of the *Great Elixir*. See a Book, printed in 1714, Page 79, called *A short Inquiry into the Hermetick Art*. M. B.

V. 553. *He'd extract Numbers out of Matter.*]

The divine *Plato*, in his *Cratylus*, says, “ that the *Pythagoreans*, by
“ Reason of Numbers, concluded, that *Patroclus* was to fall by the
“ Hand of *Heſtor*, *Heſtor* by *Achilles*, *Achilles* by *Paris*, *Paris* by
“ *Philoctetes*. I am quite lost in my Understanding, when I reflect
“ upon the admirable Invention of *Pythagoras*; who, by the Num-
“ ber either *even* or *odd*, of the Syllables in every *Noun*, would tell
“ you of what Side a Man was lame, hunch-back'd, blind, gouty,
“ troubled with the Palsy, Pleurisy, &c. allotting *even* Numbers
“ to the left, and *odd* ones to the right Side of the Body.” *Rabelais*,
Book iv. Chap. xxxvii. M. B.

V. 560. *He had First Matter seen undress'd.*]

Regnier, Sat. 10th, thus describes his *Pedant*:

Qu'en son Globe il a vu la Matiere Premiere.

And 'tis manifest, from the Context, that *Butler* means only a *Ridicule* on the *Hermetick Gibberish*, where there is much Talk of *First Matter*, and *Chaos*, and *First Mass*, and such Stuff: And by

First Matter they mean Materia and Forma, which appears from a Book intitled A short Inquiry into the Hermetick Art, P. 79. M. E.

V. 571. *But Reformation was, some say,
O' th' younger House to Puppet-Play.]*

The Acting of Scripture Stories, as a learned and worthy Friend observes, such as the *Creation*, the *Deluge*, &c. gave the People a great Desire to read the *Bible* in their own Language: So that this Sort of *Puppet-Shew* really was the *elder Brother* to the *Reformation*. They were called *Mysteries*, as they acted the *Birth of Christ*, the *Resurrection*, &c. And *Moralities* were such Sort of *Plays*, *Shew*, &c. as Mr. *Upton* seems to hint at, in his *Critical Observations on Shakespear*.

The first Beginning of the Cry for *Reformation* was against the *Play-Houses* (*Pryn's Histrio-mastix: See Rabbi Busy in Bartholomew-fair*): And the History of this is very well expressed by Lord *Dorset*, in his *Epilogue* to a Play called *Tamruff*; intimating that the Stage began with exposing the *Puritans*, and the *Puritans*, in Return, pulled it down:

*Many have been the vain Attempts of Wit
Against the still-prevailing Hypocrite:
Once, and but once, a Poet got the Day,
And vanquis'd Busy in a Puppet-Play;
But Busy, vallying, fill'd with holy Rage,
Possess'd the Pulpit, and pull'd down the Stage.*

V. 647. *And force them, tho' it was in Spite
Of Nature and their Stars, to write.]*

See Sir Philip Sidney's Defence of Poesie, P. 560.

V. 654. *The Praises of the Author, penn'd
B'himself or Wit-insuring Friend.]*

Bishop Patrick tells us (*Friendly Debate*, Part 1, P. 18) "that he
"has seen many pitiful Books that have had a great many Com-
"mendations prefix'd; and, as the *Dunghill Cocks* have the *largest*
"Combs, so commonly the meanest Books are set off with the largest
"Praises."

V. 669. *For Brevity is very good,
When w're, or are not understood.]*

King Charles the Second, cutting short the Speech of the Earl of Manchester in Favour of the *Dissenters*, quoted these two Verses in the following Manner:

*For Brevity is ever good,
When w're, or are not understood.*

V. 778. *The Indians fought for the Truth
Of th' Elephant.]*

Alluding, probably, to *Le Blanc's* Account of the King of *Pegu*, who made War with the King of *Siam* for the *White Elephant*, which the *Siamites* worshipped. *Travels*, Part 1. Chap. xxv. and xxvii.

V. 882. ——— *W're steer'd by Fate.*]

Alluding, 'tis likely, to those Lines in *Virgil*, *Æn.* ix. 95, 96, 97 :

O Genetrix ! quò Fata vocas ? aut quid petis istis ?

Mortaline Manus factæ immortale Carinæ

Fas habeant ?

V. 897. *In Northern Clime, a val'rous Knight*

Did whilst kill his Bear in Fight,

And wound a Fidler.]

“ Did not another Lord of ours kill *Five Bears* and *Five Fiddlers* ?”
The Last Speech and Dying Words of Colonel Pride. Third Volume of
the Harleian Miscellany, P. 132. Mr. Smith of H——n.

C A N T O II.

V. 77. **W** Herefore he bids the 'Squire ride further,
To observe their Numbers and their Order.]

See *Don Quixote's* Directions to *Sancho Pancha* to view the Inn which
 he took for a Cattle. *Continuation of Don Quixote*, translated by
 Mr. Philips, Vol. I. p. 44.

V. 113. *A squeaking Engine be apply'd*
Unto his Neck, on North-East Side.]

There is much Humour in the last Line, as the Reverend and In-
 genious Mr. *Whalley*, of *Northampton*, observes to me : It alludes to
Paracelsus's whimsical Division of the human Body into four Parts
 or Sides, answering to the four *Cardinal Points* of the *Compass* :
 And the Author of *The Tale of a Tub* hints at it in the following
 Words—“ Which gave Occasion to that renowned *Cabalist*, *Rem-*
bastus, in placing the Body of a Man in due Position to the Four
 “ *Cardinal Points*, &c.” Sect. 8.

And, again, that Author calls the *Posterior Parts* *Zibeta Occiden-*
talis. Now, *Paracelsus* making the Left Side of the Body the
North, that Part of the Neck where the Fiddle is placed will be due
North-East.

See Sir *Tho. Browne's* *Vulgar Errors*, Book iv. Ch. v. *Of the Right*
and Left Hand, and Ch. xv.

V. 181. ——— *Quoth Sir Sun.]*

An Expression used by Sir *Philip Sidney* in *Dametas's* Verses upon
Dorus's killing the Bear :

For, as the Moon the Eye doth please

With gentle Beams, not hurting Sight,

Yet bath Sir Sun the greatest Praise,

Because from him doth come her Light :

So, if my Man most Praises have,

What then must I, that keep the Knave ?

Arcadia, Lib. i. P. 70.

V. 252. *Or Turk of Mahomet's own Kin.]*

The *Emirs* were of *Mahomet's* Race or Kindred, and on that Ac-
 count were indulged with many Privileges, and ware, by Way of
 Distinction, about their Heads, *Turbans* of a deep Sea-Green, which

was their *Prophet's* favourite Colour. I don't find, that they had any other Distinction in their Habit. See *Ricant's History of the Present State of the Ottoman Empire*, Book ii. Chap. vi.

V. 313. ——— *As Poets say, long ago*

Bold Sir George, St. George, did the Dragon.]

A Sneer upon *Martin Mar-Prelate (Penry)*, who, to ridicule the *Sainting* of the *Apostles*, &c. calls *Saint Peter*, and *Saint Paul*, *Sir Peter*, and *Sir Paul*, and even the *Virgin Mary*, *Sir Mary*. See *Bishop Cowper's* Preface to his Book intitled *An Admonition to the People of England*.

V. 335. *Yet he was fierce as Forest Boar,*

Whose spoils upon his Back he wore:]

This alludes, says *Mr. Bacon*, to the *Lion's Skin* worn by *Heracles*; because it is compared to *Ajax's Seven-fold Shield*: and he observes that they make a Sort of *Leathern Coats of Boars' Skins* in *Germany*, where *Wild-Boars* abound.

V. 348. *Than he was at the Sieve and Sheers.]*

Coscinomantia is a Sort of *Divination*, in Use at this Day among young Men and Maidens, of various Discoveries of *Love*, *Thieving*, &c. It is mentioned by *Theocritus*, *Idyll. iii. 31*.

Εἶπε καὶ Ἀγροῖα τελαδία κοσκινώματις.

Mr. Creech translates it thus:

To Agria too I made the same Demand,

(A Cunning-Woman she) and cross'd her Hand;

She turn'd the Sieve and Sheers, and told me true,

That I should love, and not be lov'd by, you.

In *England* they use the *Sheers* or a *Key*; and 'tis said, 'twill stop at the Name of the Person sought for, whether in the Case of *Love* or *Stolen Goods*: *Tournelle*, says *French Scarron*, *Richalet* says, it stops at the Name of the Person that stole them. *M. B.*

V. 369. ——— *Or English Mal.]*

Mary Frith, commonly called *Mal Cut-purse*. See her Life published with this Title in the Year 1662.

V. 378. ——— *Penibesle.]*

In the first Edition it was *Pen—ibesle*, with a great deal more of Humour: And I am surprized that the following Editors should be so careless as not to take Notice of it. *M. B.*

V. 411. *Cerdon the Great.]* The Person here characterized was probably one *Howes*, of whom the Author of a Tract intitled *The Reformato truly characterized by a Modern Churchwarden*, thus speaks: "He was one of our late and best Translators, a Man that feared
"not to come close to the *Heels of Truth*; but was a laborious Applier of *Strong Points* to the *Last*, and had always a *Lift* or two
"for the *Backslider*: If any one stood stubbornly on his *Pantofles*,
"he could work him as pliable as *Wax*: If there were a *Schism*
"in his Charge, both his *Hand* and *Awl* should make up the
"Breach, in a zealous *Contraction*. He well observed the *Footsteps*
"of his *Auditory*, and grafted much Goodness into those that had

" gone

“ gone aside, by driving his holy Insigations so home, that, where-so-
 “ ever they went, they were sensible of them. In short, he was
 “ the Hammer of all human Learning, and a most industrious Con-
 “ verter of Soles : And in a short Space he did set forth more Works
 “ in Ox Hides, than old Tostatus did in all his Life-time. Oh ! I
 “ can never mention his Name, nor visit his Monument in Finsbury,
 “ but presently these spiritual Pangs surprize me : Oh ! He is gone !
 “ He is gone ! But there is heavenly Comfort provided for us and
 “ our Posterity, for I was told just now in my Vision, that he shall
 “ come again, and teach on Earth, before the last Day.”

V. 638. *For to subscribe, unsight unseen,
 T an unknown Church's Discipline.]*

The first Edition had only the four following Verses, unworthy of the Author :

*For, to transcribe a Church invisible,
 As we have sworn to do it, is a Bull ;
 For, when we swore to do it after
 The best reformed Churches that are.*

V. 1086. *Though be have Quarter.]* The Rebels acted, in this Affair of Quarter, like Friar John in *Rabelais* (See Book i. Chap. xxvii.) ; “ who, when an Enemy called out to him, *Quarter !*
 “ *Quarter ! I yield to you : So thou shalt, said he, per Force, and*
 “ *thy Soul to all the Devils in Hell : And then he gave him the*
 “ *Drono's **.”

V. 1160. *Like Hermit poor, in pensive Place.]*
 'Tis observed, in a noted Book, by Mr. *Abraham Borsett*, Chaplain to Bishop *Duppa*, (in the Library of Dr. *Rawlinson*) “ that this is
 “ the Beginning of a Love-Song, much called for in the Year 1650,
 “ tho' made, probably, long before.”

C A N T O III.

Ver. 155. **B**UT gentle Trulla, &c. to the 163d Verse.]

He alludes, probably, to those Lines in *Virgil*, *Æn.* i. 696, 697, &c.

— *Et totum Gremio Dea tollit in altos*
Idaliæ Lucas, ubi mollis Amaracus illum
Floribus & dulci aspirans amplectitur Umbrâ.

V. 185. *Forcing the Vallies to repeat*
The Accents of his sad Regret :
He beat his Breast, and tore his Hair,
For Loss of his dear Crony Bear.]

The Thought, 'tis probable, was borrowed from *Virgil* :
Septem illum totos perhibent ex Ordine Menses,
Rupe sub æriâ, deserti ad Strymonis Undam,

* *Drono's* are Knocks, Thumps, Raps, and Thwacks.

*Florisse, & gelidis hæc evoluisse sub Antris,
Mulentem Tigres, & agentem Carmine Quercus.*

Virgillii Georgic. Lib. iv. 507, &c.
M. B.

V. 277. ——— I'll make the Furr

Fly 'bout the Ears of that old Cur.]

I have been told, that 'tis common for Boys, when they fight, and pull off one another's Hair, to say, they make the Furr fly. M. B.

V. 386. *And Virtue invious Ways can prove.]*

Invius is very common with *Virgil*:

Invia Lustra Ferarum. Æn. iv. 151.

Regna invia vivus. Æn. vi. 154.

V. 481. *And, placing Ralpho in the Front.]*

This is, probably taken from *Thrajo's Post Principia*, in *Terence*. *Eunuch*, 4, 7, xi. M. B.

V. 677. *But, as a Barque, that in foul Weather, &c.]*

This seems to be borrowed from *Sir Philip Sidney's Arcadia*, Lib. iii. P. 325. if not from *Virgil*; and *Mr. Philips*, in his *Blenheim*, has something like it:

————— *In equal Scale*

*Long hung the Fight; few Marks of Fear were seen,
None of Retreat: As, when two adverse Winds,
Sublim'd from dewy Vapours, in Mid-Sky
Engage with horrid Shock; the ruffled Brine
Roars stormy; they together dash the Clouds,
Leaving their equal Force with utmost Rage:
Long undecided lasts the airy Strife.*

V. 823. *This said, she to her Tackle fell, &c.]*

This is borrowed from the Description given by the Continuator of *Pembroke's Arcadia* of the Combat between *Zelmanc* and *Anaxius*. See the Supplement to the Third Book, Page 4.

V. 835. ——— *He rais'd his Arm*

*Above his Head, and rain'd a Storm
Of Blows, so terrible and thick,
As if he meant to dash her quick.]*

Le Blanc (*Travailes*, Part iii. P. 313) says, "he saw a Person fricas-
"sy'd at Brazil."

V. 844. *The Knight, with one dead-doing Blow, &c.]*

This is very like *Milton*:

*Together both, with next t'almighty Arm,
Up-listed, imminent, one Stroke they aim'd,
That might determine, and not need repeat.*

Paradise Lost.

Butler has several Passages not unlike *Milton's* Style: As in the *Sword of Michael*:

————— *With huge two-handed Sway,*

Brandish'd aloft, the horrid Edge came down. M. B.

V. 869. *Quoth Hudibras, The Day's thy own.]*

This is borrowed from the Continuation of the Third Book of *Pembroke's*

broke's Arcadia, R. 4, 5: " Hold thy Hand (says *Anaxius* to *Zel-mane*), whom the Gods have made to be a Corrector of my " Pride and Folly: Now I yield to thy invincible Valour, and demand to receive a longer Life at thy Hand."

V. 879. *The ancient Heroes were illustrious
For being benign, and not blust'rous.*]

This is taken from Mr. *Cleveland*, who, after a long Imprisonment, in an Address to *Oliver Cromwell*, (see his Works, P. 144) tells him, " that the most renowned Heroes have ever with such Tenderness " cherished their Captives, that their Swords cut out Work for their " Courtesies: Those that fell by their Prowess sprung up by their " Favour, as if they had struck them down only to make them rebound the higher. I hope (says he) your Highness, as you are a " Rival of their Fame, will be no less of their Virtues."

V. 926. *Port-Cannons.*]. They were Ornaments about the Knees of the Breeches, long since out of Fashion. They were grown to such an Excess in France, that *Moliere* is thought to have done good Service to his Country by his laughing them out of Doors, as we learn from Bishop *Bossuet's* Discourse *sur la Comedie*. The Bishop adds, out of his great Zeal against Stage-Plays, (a little too severely, I think) " that was the only Good that great Writer did to the " Morals of his Time." M. B.

V. 963. *Then mounted both upon their Horses,
But with their Faces to their Arses.*]

This Thought was taken, probably, from *Amadis de Gaul*, (Book iii. Chap. ix. P. 88) where *Amadis* forces *Brandusiel*, who had threatened to serve him in the same Manner, to ride with his Face to the Horse's Tail, in the Sight of his Mistress *Gräfinda*.

V. 977. *Or Pageants borne before Lord-Mayors.*]

Pageant is a Triumphal Arch or Chariot, or other Pomp or Device, usually carried in publick Shews. Mr. *Bacon* supposes, that the Figure of *Bears* was expressed in some of the *Pageants* formerly borne before *Lord Mayors*; and tells me, that he had been informed that they have been disused ever since the Prince of *Denmark's* Death, in Queen *Anne's* Reign.

V. 1011. *Clear'd up himself with Ends of Verse
And Sayings of Philosophers.*]

See *Shakespear's* Play intitled *As you like it*, Act ii. Sc. i. Vol. 2. P. 206; *Titus Adronicus*, Act ii. Vol. 5, P. 338.]

V. 1073. *Quoth Hudibras, That Cuckow's Tone.*]

See the Story of *Scarpaccia*, who fancy'd himself the King of the *Cuckows*, and answered every Question by the Repetition of the Word *Cuckow*! three Times. *Friendly Debate*, Part ii. P. 112.

V. 1150. *A mungrel Breed of like Pernicion.*]

Ainsworth, who quotes *Nonius* from *Plautus*, observes, that there is such a Word as *Pernicio*: And, if that be true, it is not so bad in *Hudibras* to make *Pernicion* in *English*; which, otherwise, from *Pernicies*,

nies, which is the common *Latin* Word, would be too great a Deviation, upon his single Authority. M. B.

V. 1159. *Free from a Crack or Flaw of Sinning,
As Men try Pipkins by their Ringing.]*

————— *Pulsa, dignoscere cantus
Quid solidum crepet, & pila Teſtoris Linguae.*

Perſii Sat. v. 24, 25.

V. 1209. *And every Hamlet's governed
By's Holineſs, the Church's Head.]*

In the Remonſtrance of the Nobility and Gentry of *Cheſhire* to the Houſe of Peers, introduced by Sir *Arthur Aſton*, 'tis obſerved, " That, upon the Change of the Church-Government, " inſtead of twenty-fix Biſhops, they ſhould become expoſed to the " mere arbitrary Government of a numerous Preſbytery, who, to- " gether with their ruling Elders, will ariſe to near forty-thouſand " Church-Governors; and that ſuch *Preſbyterial Government* and " Jurisdiction is merely *Papal*, though not in the firſt Degree, yet " in a ſecond; every *Paſtor* in his *Dioceſe* (*Pariſh*) exerciſing a " *Papal Jurisdiction*."

V. 1221. *Lay-Elder, Simeon to Levi.]*

They went to War with one another, like the *Preſbyterians* and *Independents*. See *Genſ.* xxxiv. 25.

V. 1223. ————— *Prince-Prelates.] Cardinal-Prelates are Princes.*

PART II. CANTO I.

V. 25. **M**AKES former Times ſhake Hands with latter,
And that, which was before, come after.]

A Sneer; probably, upon *Shakeſpear*, who is girded on this Head by his Friend *Ben Jonſon*, Prologue to *Every Man in his Humour*, and in his Play *Every Man out of Humour*.

See Sir *Philip Sidney's Defence of Poëſie*; *Pembroke's Arcadia* P. 562; and *Don Quixote*, Vol. 2, Ch. xxi.

V. 27. *But thoſe that write in Rhyme ſtill make
The one Verſe for the other's ſake.*

So *Scarron*:

*Sur nous la Rhyme exerce une tyrannique Empire,
At on fait un Verſe fort elle en fait bien faire une bus
En fait dire en remueur tout ce qu'on ne veut pas.*

M. B.

V. 40. *His Dog-bolt Fortune.]* A Coney is ſaid to be bolted, when ſhe is firſt ſtared: Therefore, the loweſt Run of Fortune is called a *Dog-bolt Fortune*. M. B.

V. 245. *That done, he riſes, bumbly bows,
And gives Thanks for the Princely Blows.]*

The King of *Pegu's* Generals, when they defrauded the King's Soldiers of their Pay, were puniſhed in this Manner: " Then the Criminal

"minal rises up by the Help of his Friends, and thanks the King
"for the Mercy he had shew'd him in not stripping him." *Le
Blanc's Travailes*, Part i. Chap. xxviii.

V. 353. *Transform'd his Leaguer-Lion's Skin.*]

Leaguer either signifies a *Siege* or a *Camp*; in each of which Cases,
Hercules, probably, put on that formidable Dress, which, in his
Statues, is tied about him like a Neckcloth. M. B.

V. 378. *He hung a Garland on his Engine.*]

An Allusion, probably, to those *French Horsemen* killed in Battle upon
the Duke of *Buckingham's* landing his Forces in the Isle of *Ré*; se-
veral of whom, being Persons of Quality, were found, upon their
being stripp'd, to have had their *Mistresses' Favours* tied in this Man-
ner. *Hist. of the Life of Lewis XIII.* by *James Howell*, Esq; P. 80.

V. 461. *That makes Knights-Errant fall in Trances.*]

A Sneer, probably, upon *Sir George Mackenzie's serious Romance*, in-
titled *Aretina*, published in 1661, P. 15; where he makes *Philantus*,
one of his Heroes, fall into a Trance, upon the first View of
Aretina.

V. 475. *But 'tis (your better Part) your Riches, &c.]*

The *Persians* (as the *Spectator* observes, from *Herodotus*, Vol. 7, No.
511) in marrying their young Women, made the Bridegrooms pay
for the beautiful ones, and portioned out the ugly ones with the
Money.

V. 517. *And Merchants, vent'ring thro' the Main,
Slight Pirates, Rocks, and Horns, for Gain.]*

*Pauca tamen suberunt priscae Vestigia Fraudis,
Quæ tentare Thetis Ratibus, quæ cingere Muris.*

Virgillii Bucol. Ecl. iv. 31, 32.

*Yet of old Fraud some Footsteps still remain;
The Merchant still shall plough the Deep for Gain.*

Dryden.

V. 559. *And shine upon me but benignly
With that one and that other Pigsney.]*

"*Miso, myne own Pigsnie,*" says *Dametas* to his Wife. *Pembroke's
Arcadia*, P. 277.

V. 590. *By Dint of high heroic Fustian.]*

This Practice of Lovers is bantered by *Shakespear*, *Troilus* and *Cres-
sida*, Vol. 7, P. 61.

Troilus, "Nothing but our Understandings are monstrous, when
"we vow to weep Seas, live in Fires, eat Rocks, tame Tigers:
"This is the Monstrosity of Love, Lady! that the Will is infinite,
"and the Execution confined; that the Desire is boundless, and
"the Act a Slave to Limit."

V. 642. *With Fulhams of poetick Fiction.]*

The Dice that ran high or low were called high or low *Fulhams*, be-
cause they were made at *Fulham*. *Mr. Upton's Remarks on the three
Plays of Ben Johnson*, 1749, P. 103.

V. 880. *Was taw'd.]* A Word belonging to *Tanners*, which
means

means to soften the Leather, and make it pliable, by frequent Rubbing of it: *Coria subigere, emollire.*

Be curry'd, claw'd, and starw'd, and tarw'd, indeed.

Ben Johnson's Alchymist.

M. B.

V. 913. *The twinkling Stars began to Muster,
And glitter with their borrow'd Lustre.*

The twinkling Stars are the fix'd Stars, that do not borrow their Light; which is a Fault of the Author's. M. B.

C A N T O II.

V. 24. **T**O maintain what their Set averr'd.]

Bishop Sprat observes (*History of the Royal Society*, P. 105) "That he who became a Stoick, an Epicurean, a Peripatetick, in Logick, or Moral Philosophy, or Physicks, never stuck presently to assent to whatever his Founder had said in all other Sciences."

V. 31. *And, like a Lobster boil'd, the Morn
From black to red began to turn.*

A Simile taken from Rabelais, who calls them in another Place (Book i. Chap. xxix.) Cardinalized.

V. 136. *Some have broke Oaths by Providence.*

Dr. South observes (*Sermons*, Vol. 5, P. 333) "That the Rebels, in treating with the King, being ask'd, Whether they would stand to such Agreements and Promises? answered him, *That they would do as the Spirit should direct them.*"

V. 331. *Mould 'em, as Witches do their Clay,
When they make Pictures to destroy.*

*Devoet absentes, Simulacraque cerea fingit,
Et miserum tennes in Jecur urget Acus.*

Ovidii Epist. vi. Hypsipel. Jasoni.

V. 419. *(Not out of Malice, but mere Zeal,
Because he was an Infidel).*

Of this wicked Disposition was the King of Passeran, in the East-Indies, a Mahometan, who, having demanded the Daughter of the King of Balambua in Marriage, obtained her, and, having enjoyed her, murdered her and all her Train, because she was not of his Religion. *Le Blanc's Travailles*, Part i. Chap. xxiv.

See an Account of the Persecutors in New England, *George Foxe's Journal*, P. 244.

V. 461. *Besides, it is not only soppish,
But vile, idolatrous, and popish.*

Henry the Fourth of France was whipped by Proxy at Rome: The Cardinals Peron and D'Offat took the Lashes for him. D'Offat says, "That never any Sensation was so agreeable to him as that Whipping; viz. because he finished thereby the long and troublesome Negotiation concerning the King's Absolution." M. B.

V. 611. *On which he blew so strong a Levat.*

Levet

Levet is a Lesson on the Trumpet, that is sounded every Morning and Evening on Ship-board. M. B.

V. 678. *Bore a Slave with him in his Chariot.*]

To this *Juvenal* alludes, *Sat. x. 36, &c.*

*Quod, si vidisset Prætorem Curribus altis
Extantem? —*

————— *Et sibi Consul*

*Ne placeat, Currû Servus portatur eodem.
What had be done, had be bebold on bigb
Our Prætör seated in Mock-Majesty;
His Chariot rolling o'er the dirty Place;
While, with dumb Pride, and a set, formal Face,
He moves, in the dull, ceremonial Track.
With Jove's embroider'd Coat upon his Back?
A Suit of Hangings had not more oppress'd
His Shoulders, than that long, laborious Vest.
A heavy Gewgaw (call'd a Crown) that spread
About his Temples, drown'd his narrow Head;
And would have crush'd it with the massy Freight,
But that a sweating Slave sustain'd the Weight:
A Slave in the same Chariot seen to ride,
To mortify the mighty Madman's Pride.
Add now th' Imperial Eagle, rais'd on bigb,
With golden Beak, the Mark of Majesty!
Trumpets before; and on the left and right
A Cavalcade of Nobles, all in white;
In their own Natures false and flatt'ring Tribes,
But made his Friends by Places and by Bribes.*

Mr. Dryden.

" When a Roman General entered in Triumph, the Common-
wealth allowed several Drawbacks to his Reputation, by conniving
at such of the Rabble as repeated Libels and Lampoons upon him
within his Hearing, and by this Means engaged his Thoughts
upon his Weakness and Imperfection, as well as on the Me-
rits that advanced him to so great Honour." *Tatler*, Vol. 3,
No. 164.

V. 796. *On controverted Points to eat.*] Mr. Bacon was of Opinion
that it should be treat.

V. 858. *Their Case-Shot, &c.*] *Case-Shot* consists of Musket-Balls,
old Nails, &c. generally put in Cases of Tin (*Fer Blanc* the French
call it) of the same Diameter as the Cannon charged therewith; and
is used chiefly at Sea, to clear the Enemy's Decks of Men. 'Tis
on these Occasions that old Nails are used. On others they used
Musket-Balls only, called by Seamen *Partridge-Shot*. That *Case-
Shot* was made up of loose Materials, we learn from *Andrew Mar-
vell's* Verses made upon *Van Trump's* Expedition against the *Rump
Parliament*, 1651:

*Yet, of his vain Attempt no more he sees,
Than of Case-butt'r'd-Shot and Bullet-Cheese.*

M. B.

C A N T O

C A N T O III.

V. 7. *SOME with a Noise and greasy Light
Are snapp'd, as Men catch Larks by Night.]*

The Way is to toll a deep, hollow-sounding Bell, that frightens the Birds, and makes them lie still, so they dare not stir, whilst the Net is pitching; for the Sound thereof is dreadful unto them: Besides, they carry a Vessel of Iron or Stone, which may contain burning (but not blazing) Coals; and at these Bundles of Straw are lighted, or *Links* are carried: The Sight of the Fire is terrible to them, and makes them instantly fly up, and be entangled in the Net. It seems, that the Practice with which Mr. Butler was acquainted was a *Link*: because he calls it a *greasy Light*. M. B.

V. 144. *Hang'd three score of them in one Year.]*

" 'Twas credibly reported, that in Scotland four thousand were executed by Fire and Halter; and they then had as many in Prison, to be tried by them, when God sent his conquering Sword to suppress them." *Adj's Perfect Discovery of Witches, &c.* P. 105.

V. 177. *A total Overtbrow giv'n the King*

In Cornwall, Horse and Foot, next Spring.]

'Tis certain, that the Rebels, in their Reports of Victories, neither observed Time nor Place; as Mr. Cleveland justly remarks. (*Works*, p. 112); who, speaking of Lord Stamford, says, "This Cubit and Half of a Commander, by the Help of a Diurnal, routed the Enemies fifty Miles off."

V. 240. *Than e'er was Almanack Well-willer.]*

"The Saxons used to engrave upon certain squared Sticks, about a Foot in Length, and shorter or longer, as they pleased, the Courses of the Moons of the whole Year; whereby they could always certainly tell when the New-Moons, Full-Moons, and Changes would happen; also their Festival-Days: This carved Stick they called an *Al-man-agh*; that is to say, *All-moon-beed*, to wit, the Regard or Observation of all the Moons: And hence is derived the Name of *Almanack*." *Verstegan's Restitution of decayed Intelligence*, Edit. Antwerp. 1605, P. 58.

V. 253. *How many Dukes, and Earls, and Peers,
Are in the Planetary Spheres.]*

Hevelius, I am told, has divided the Moon into Lands, Seas, and Lakes, and Mountains, and made a Distribution like the Antient Geography, with Names taken from thence. Others have given Estates and Lordships to particular Astronomers and Philosophers. M. B.

V. 281. *With Lute-Strings be would counterfeit
Maggots that crawl on Dish of Meat.]*

"*Lute-Strings* or *Harp-Strings* (says *Mixaldus*) cut in little Pieces, and cast upon Flesh newly sodden or roasted, will seem to be
" *Worms*;

“ *Worms*; whereby they that know not thereof will refuse the same
“ *Meat.*” *Lupton's Thousand Notable Things*, Book vii.

V. 285. *Detest lost Maidenheads by Sneezing, &c.*]

Lilly brags of an Art of *knowing Maids*, that never failed him; but he discourages all such *Queries*, as the Occasion of much *Mischief*: That, if a *Woman's Ascendant* was in the *Immoveable Signs*, then she has a *Chance* to be chaste; but, if in the *Moveable*, twenty to one she is otherwise. He says, no *Woman* that he found a *Maid*, ever came after to *twist* him with his being mistaken. *M. B.*

V. 292. ——— *Hollow Flint.*] *Mr. Bacon* observes, that, probably, is here meant the *Lapis Aetites*, or *Eagle-Stone*; so call'd, because it is fabulously reported to be found in the *Nests of Eagles*. It is round, hollow, and has a *Nucleus* within its *Cavity*, that makes a *Rattling* when shaken. Some of them are *Flint*. *Sir Hans Sloan* has several in his curious *Collection*; one with *Sand* in it, another with *Water*, another with a little *Stone*. Many *superstitious Uses* are ascribed to it. It is mentioned by *Pliny* in two or three *Places*: And there are but four *Sorts* of them. (*Plinii Nat. Hist. Lib.* 36, 21.)

Ben Johnson mentions the *Tricks* of cozening with a *bellow Coal*. *Alchymist*, Act i. Sc. i.

V. 397. *Which none does bear, but would have hung
T' have been the Theme of such a Song.*]

This is meant upon the *Verses* of *Sir John Denham* written upon the *Earl of Strafford's Trial*; in which are the two following *Lines* upon that *Lord's Eloquence*:

———— *That some were known,
For the Defence, to wish the Crime their own.*

V. 413. *It happen'd, as a Boy one Night
Did fly his Tarsel of a Kite.*]

Mr. Bacon informed me, that such a *Thing* did really happen at the first *Institution* of the *Royal Society*; for which the *Gentleman* afterwards begged *Pardon*: And that the same has happened since the present learned *President*, *Mr. M. F.* has been in the *Chair*.

Tiercel, or *Tassel*, is the *Male Hawk*. See *Gentleman's Recreation*, Part ii.

V. 416. *That like a Bird of Paradise,
Or Herald's Marilet, has no Legs.*]

Le Blanc observes (*Travailes*, Part ii. Ch. iv. P. 188) “ That, in
“ the *Country of Monbasse*, *Birds of Paradise*, *Male* and *Female*,
“ contrary to the common *Opinion*, have *Feet*; and that he saw
“ one at *Goa*, which a *Portuguese* fed with the sweetest *Flowers*,
“ *Jessamin*, *Gilly-flowers*, and others, in which the *Bird* de-
“ lighted.”

V. 477. *As lately 'twas reveal'd to Sedgwick.*]

Mr. Abraham Borset, in his noted *Book*, observes, that *Sedgwick* went to the *Parliament-House*, and told the *Members*, “ That they
“ might leave their *Work*, for *Doomsday* would be on such a *Day*
“ the

“ the Week following ; in which Night the Cattle of *Bishops-Stortford* fell, and with the Noise waked all the People of that Town “ to their Prayers.” And so fully was he persuaded of his Prediction, that he gave a Miller in his Neighbourhood (as I have been informed) two hundred Pounds ; saying, that, as the Day of Judgment was at Hand, it could be of no Use to himself or any other Person.

V. 681. *For who knows all that Knowledge contains ?*

Men dwell not on the Tops of Mountains.]

See *Spenser's Fairy Queen*, in the Preface or Proem to the second Book ; where he argues about the Discoveries that had been made in *Peru*, *Virginia*, &c. that were hid from former Ages ; and adds,

Why then should wistless Man so much misween,

That nothing is, but that which he has seen ? M. B.

V. 759. *Are sweating Lanthorns, &c.]* Used, as I am told, in *Fluxes*, and is a square Box, with a Lamp in it, wherein all but the Person's Head is shut in. M. B.

V. 851. *For Money, &c.]* So'r Money for So our Mancy.

Mr. Smith, of H——n.

V. 865. *The Egyptians, &c. to 906 inclusive.]* Taken from the Proem to *Spenser's Fairy Queen*, Book v. Stanz. 4, 5, 6, 7, 8.

V. 897. *That, as she whist'd it t'wards the Sun.]* The Thought, probably, borrowed from *Rabelais*, who makes *Garagantua's* Mare throw down whole Forests with her Tail. Part i. Chap. xvi.

V. 899. *Which, others say, must needs be false,*

Because your true Bears have no Tails.]

Poeta. “ I think, all Bears at first had long Tails: Or, else, “ Why should the Bear in the Heavens have one ?

Geographus. “ 'Tis true ; yet, if you mark it, 'tis broken.

Poeta. “ O ! that came thus : When *Jupiter* pulled him up into “ Heaven by the Tail, the Weight of his Body broke it : Where- “ upon *Jupiter* caught him by the Rump, and tied his Tail toge- “ ther again ; and that is the Reason of the Knot in the Middle of “ it ; and so it has ever since hung straggling down, if you mark “ it.”

Barten Holiday's Marriage of the Arts, Act ii. Sc. 8.

V. 911. *And in one Cause they tell more Lyes,*

In figures and Nativities.]

“ *Edward the Confessor*, when an *Astrologer* told him, that he had “ taken great Pains to pry into the *Horoscope* of his *Nativity*, and “ found that his Majesty should die in such a Month—The King “ answered, *I can go nearer to Work than so ; for I can foretell thee “ the very Hour of thy Death, which will be To-morrow, at Two “ o'Clock precisely ; so that thou canst not avoid it : And he com- “ manded him to be tried and executed accordingly.*” *Howel's Life of Lewis XIII.* P. 15.

See many Instances of the like Kind, *Id. ib.* P. 94. *Caussin's Holy Court*, Part i. P. 359, 360.

V. 964.

V. 964. *A learned Physician.*] Lupton furnishes us with the Glibberish of the Astrologers upon this Head: "He will be a *Great Physician*, in whose Nativity *Mars* and *Venus* are, corporally, and "by any good Aspect, conjunct: Even so, if *Venus* and *Mercury* be joined, or in Conjunction: Also, he will be a *good Physician*, "in whose Nativity *Mars* and *Venus* are in the Sixth House. *In-tromath. Thousand Notable Things*, Book viii. P. 98.

V. 985. *By Way of Horary Inspection.*] *Horary Inspection* is but a literal Translation of *Horoscope*, which is taking the Degree or Point of the Heavens rising above the Eastern Part of the *Horizon*, at any Time given, when a Prediction is to be taken. M. B.

V. 993. ——— *May-pole Idol.*] The *Hypocrites* of that Time called every Publick Shew an Idol.

An Heroical Epistle of HUBIRAS to SIDROPHEL.

V. 40. **C**AN no Transfusion of the Blood,
That makes Fools cattle, do you Good?]

We should read, I think, either *That makes Fools tattle*, (as he uses the Word, Part ii. Canto i. 677) or *Fowls cackle*.

V. 73. Know more of any Trade b' a Hint,
Than those that have been bred up in't.]

Bishop Sprat observes (*History of the Royal Society*, P. 391) "That "it is evident that diverse Sorts of Manufactures have been given "us by Men who were not bred up in Trades which resembled "those they discovered. I shall (says he) mention three: That of "*Painting*, *Powder*, and the *Bow-Dye*. The admirable Art of "*Composing Letters* was so far from being started by a Man of "*Learning*, that it was the Device of a *Soldier*; and *Powder*, to "*make Recompence*, was invented by a *Monk*: The Antient *Tyrian* "*Purple* was brought to Light by a *Fisher*: The *Scarlet* of the Mo- "*derns* is a very beautiful Colour, and it was the Invention and "*Production of a Chymist*, and not of a *Dyer*. The second Occa- "*sion* (see P. 394) that has given Help to the Increase of *Mechanicks*, "*has been Chance*: For, in all Ages, by some casual Accidents "*those Things* have been revealed, which either Men did not think "*of*, or else sought for in vain."

V. 92. That now your Talent's so well known
For having all Belief outgrown.]

Tho' Lilly was once in very great Vogue, yet he sunk greatly in his Reputation before the Restoration of King Charles the Second; having, in the Preface to his *Almanack* 1651, encouraged his Friends "safely to buy Houses, purchase Lands, either Crown, Bishops, "*Deans*, or *Delinquents*, with full Confidence of possessing their "*Purchases till Doomsday*; affirming, that there was no Scrupule in
VOL. II. F f "the

“ the Parliament Title, and that they should have no more Kings
 “ to reign over them.”

See a Tract intitled *A Declaration of the several Treasons, Blasphemies, and Misdemeanours, acted, spoken, and published by that grand Wizard and Impostor, William Lilly*, published 1660, P. 8.

The Third and Last P A R T.

C A N T O I.

V. 85. **A**ND cut whole Giants into Fitters.]

The Word *Fitters* is used in this Sense in near fifty Places by the Author of *Romant of Romants*.

V. 150. He put his Band and Beard in Order.]

Sir Philip Sidney, speaking of *Basilus*, approaching *Zelmaue* (*Arcadia*, Lib. iii. P. 349) says, “ And now, being come within Compaſs of
 “ discerning her, he began to frame the loveliest Countenance that
 “ he could; stroking up his Legs, setting up his Beard in due Or-
 “ der, and standing Bolt-upright.”

V. 307. It roar'd, O! bold, for Pity, Sir!

I am too great a Sufferer.]

This seems to hint at the Story of *Polydorus* in *Virgil*, *Æn.* iii. 41.

Quid miserum, Ænea, lacerus? jam parce sepulchro!

Parce pias scelerare Manus! —

O! for Pity! a favourite Expression of *Spenser's*:

O! for Pity! — *Will rank Winter's Rage*

His bitter Blasts never 'gint' assuage?

What follows is taken from the Story of *Ariel* in *Shakespear's Tempest*. M. B.

V. 329. Seek out for Plants with Signatures.]

A Plant with a *Signature* is a Plant that, either in Root, in Leaf, or in Fruit, has a Similitude, or Agreement, in Figure, Colour, Texture, or other Accident, with some Part of the Body, or Distemper, or Symptom of a Distemper in Mankind; whence they judge it to be friendly and wholesome to such a Part of the Body, or useful to such or such a Distemper. This Similitude, they think, is a Note impressed upon it by Nature, to signify its property that Way. — And this Sort of *Signatures* the *Chymists* build chiefly upon, to quack of universal Cures.

Mr. Ray, in his *History of Plants*, detests and abhors the Thought of these Imaginations, Semblances, and their Operations. *Vid. Raii Hist. Plantar. Tom. i. P. 46.* M. B.

V. 340. And Hemp on wooden Anvils for'd,

Which others for Cravats have worn.]

See an Account of *Pantagruelion* (in *Rabelais*, Book iii. Chap. 49, 50, 51) manufactured into a Halter, and serving in the Place and Office of a *Cravat*. M. B.

V. 397. *By feeding me on Beans and Pease.*]

“ Those who are *Sorcerers* never perform any Act whereby another
“ may be profited: They practise their Mockeries by Things ap-
“ pearing ridiculous, as *bitten Beans*, &c.” See the History of
Perfiles and *Sigismonda*, Book ii. Chap. viii. P. 144.

V. 1019. *And, when you have more Debts to pay,*

Than Michaelmas and Lady-Day, &c.]

Two terrible Days to such Persons as Dr. Fuller mentions, (*Holy State*, Book ii. Chap. 13): “ A Farmer rented a *Grange*, generally
“ reported to be haunted by *Fairies*, and paid a shrewd Rent for
“ the same, at each Half-Year’s End. A Gentleman asked him,
“ how he durst be so hardy as to live in the House? and whether
“ no Spirits did trouble him? Troth (saith the Farmer) there be
“ two *Saints* in Heaven vex me more than all the *Devils* in Hell,
“ namely, the *Virgin Mary* and *Michael the Archangel*; on which
“ Days he paid his Rent.”

C A N T O II.

V. 1. *A N Insect Breeze.*] Breeze is the same with the *Horse-fly*,
or *Gad-fly*.

About th’ Alburnian Groves, with Holly green,

Of winged Insects mighty Swarms are seen:

This flying Plague, to mark its Quality,

Oestros the Grecians call, Asylus we:

A fierce, loud-buzzing Breeze, that stings, draws blood,

And drives the Cattle gadding thro’ the Wood.

Dryden’s *Virgil*, Georg. iii. 235, &c.

V. 10. *The Maggots of corrupted Texts.*]

Soon after the Publication of the second Edition of *Hudibras*, I
discovered a Mistake, which I was led into by the late Dr. Wotton;
who asserts, in a Visitation Sermon at *Newport Pagnel*, in *Bucks*,
1706, “ That the *Independents* first altered the Text, *Acts* vi. 3.
“ *Whom we may appoint over this Business, to Whom ye, &c.*” I
take this Opportunity (with no small Pleasure) to correct the Mi-
stake. It was printed in that corrupt Manner, (and was certainly
an Error of the Press) in a beautiful Folio Edition of the Bible by
Buck, at *Cambridge*, in the Year 1638. The *Independents*, finding
the Mistake for their Purpose, might continue it in several of *Field’s*
beautiful Editions of the Bible; from whence *Butler*, probably,
called them *The Maggots of corrupted Texts*.

V. 17. *So Presbyter begat the other*

Upon the good old Cause, his Mother.]

“ The *Presbyterian* was a Spawn of the *Puritan*, and the *Independent*
“ a Spawn of the *Presbyterian*: There is but one *Hop* between the
“ first and a *Jew*, and half a *Hop* betwixt the other and an *Infidel*.”
A Venice Looking-glass, &c. P. 19, published 1648.

V. 80. *As men with Sand-bags did of old.*

Tho' it may be difficult to ascertain the exact Time when Sand-bags were first introduced in Combats, the Use of them seems to be at least as antient as the Time of St. *Cbrysoftom*; and they were then used as a Kind of *Cestus*, as Mr. *Whalley* observes, from the following Passage: 'Ουχ ἱερεῖς ἰδὲ ἀθληταί, Πῶς θυλάκις ἀμυνόμενοι, οὐκ ἀγωνίζονται. *Cbrysoft.* Hom. xix. in *Hebræos*, Edit. *Monach. Benedict.*

V. 94. *And those be bad taught up, teach down.*

This is confirmed by Bishop *Sanderfon*, (*Twenty Sermons*, Pref. S. x. xi. *Foulis's History of wicked Plots*, P. 166). They had put these *Queries* to the Members of the Church of *England*: "What Command or Example have you for kneeling at the Communion? for wearing the Surplice? for Lord Bishops? for a penn'd Liturgy? for keeping of Days, &c. The *Independents*, *Anabaptists*, and *Fifth-Monarchy-Men* retort upon their amazed Father: Where are your Lay - *Presbyters*, your *Classes*, &c. to be found in Scripture? Where your Steeple-Houses, your National Church, your Tythes and Mortuaries, your Infant-Sprinklings? Nay, where your Metre-Psalms, your two Sacraments, your observing a weekly Sabbath? Shew us (say they) a Command or Example for them in Scripture."

V. 242. *Deliver'd from th' Egyptian Awe*

Of Justice, Government, and Law.

"What hinders, says Bishop *Patrick*, (*Friendly Debate*, Part ii. Page 398) but these Men may obtain their Design, who told you lately, that it would never be well, 'till the *Laws* of the Lord *Jesus* were received alone; that all our *Counsellors* and *Pleaders* bring in their Books of Common Law, and bestow them as the Students of curious Arts did theirs in the Apostles' Times; that the Godly send out their *Writs* to supersede all Proceedings in *Westminster-Hall*, and judge all Things in their Churches?"

V. 375. *Could turn his Word, and Oath, and Faith,*

As many Ways as in a Lath.

The *Turners* have an Instrument called a *Lath*.]

V. 648. *Without the Power of Sacrilege.*

A Sneer upon the *Assembly of Divines*, who wrote large Annotations upon the Bible; of whom Bishop *Patrick* (*Friendly Debate*, Part i. P. 43) speaks in the following Manner: "A worthy Minister of my Acquaintance once told me, that your *Assembly-Men*, or other Divines, who wrote large Annotations upon the Bible, (of the Edition 1645) are very guilty in this Point; for, where there is a fit Occasion (said he) to speak against *Sacrilege*, and where other Expositors are wont to declare the Foulness of the Sin, there they say not a Word, but pass it quite over, as if they knew of no such Thing in the World—tho' he would not impute it to their Ignorance, but to their base Cowardice, and flattering Disposition, which was loth to displease the Lords at that Time." And he gives several Instances.

V. 755. *And burnt our Vessels, like a new
Seal'd Peck, or Busbel, for being true.*]

'Tis well known, that every one who does not bring his *Peck*, or *Busbel*, to *Guildhall*, to be sealed, is punishable by Law. This is the Practice in *London* to procure good Measure, sealed Measure, because it is true. *Cromwell*, when he turned the *Rump* out of Doors, charged them with selling the *Cavaliers'* Estates by Bundles, and said they had kept no Faith with them. M. B.

V. 773. *Each other's Church was but a Rimmon.*]

Rimmon was a *Heathen God* of the *Syrians*, mentioned 2 *Kings* v. 18; and, by *Milton*, it should seem, that he was one of the Gods of *Damascus* that *Abaz* sacrificed to. *Paradise Lost*, B. i. v. 467, &c.

*Him followed Rimmon, whose delightful Seat
Was fair Damascus, on the fertile Banks
Of Abbana, and Pharphar, lucid Streams:
He also 'gainst the House of God was bold:
A Leper once he lost, and gain'd a King,
Abaz, his Jewish Conqueror, whom he drew
God's Altar to disparage, and displace
For one of Syrian Mode, wherein to burn
His odious Off'rings, and adore the Gods
Whom he had vanquish'd.*——

Abaz joined with *Tiglatb Pileser*, King of *Assyria*, against *Rezin*, the King of *Syria*, his Enemy. In 2 *Chron.* xxviii. 23. 'tis said, that he sacrificed to the Gods of *Damascus*——and he was so taken with their Worship, that he brought a Model of an Altar from thence, and set it up at *Jerusalem*. M. B.

C A N T O III.

V. 3. **T**HAT spring like Fern, that Insect Weed,
Equivocally, without Seed.]

See a Disproof of this, in a Letter from the Reverend Mr. *Henry Miles* to Mr. *John Eames*, Fellow of the *Royal Society*, concerning *Fern Seed*. *Philosophical Transactions*, Vol. 41. No. 461.

V. 15. *As Rosicrucian Virtuoso's*

Can see with Ears, and hear with Noses.]

There is something like this in *Rabelais*: "*Panurge*, by Reason of "his Spectacles, (as you may think) heard more plainly by half with "his Ears than usually." So *Shakespeare*, in his *Midsummer-Night's Dream*:

He's gone to see a Noise that he heard.

M. B.

V. 27. *For Men as resolute appear*

*With too much, as too little Fear;
And, when they're out of Hopes of flying,
Will run away from Death by dying;
Or turn again, to stand it out,
And those they fled, like Lions rout.]*

A. manifest Allusion to the Combat of the two Cowards, *Dametas* and *Clinias*, in *Pembroke's Arcadia*, Book iii.

V. 352. *The Water-Rat, their strict Ally.*]

Holland is called a Nest of *Water-Rats*, by Mr. *Howell*, in his *Donna's Grove*, P. 27.

V. 357. *And he that routs most Pigs and Cows,*

The formidablest Man of Prow's.]

This is, probably, a Sneer upon *Venables* and *Pen*, who were so unfortunate in their Expedition against the *Spaniards*, at *St. Domingo* in *Hispaniola*, in the Year 1655. 'Tis observed of them, "that they" exercised their Valour only on Horses, Asses, and Neccoes, and "such like—making a Slaughter of all they met, greedily devouring Skins, Entrails and all, to satiate their Hunger." *Journal of the Proceedings of the English Army in the West-Indies. Harleian Miscellany*, Vol. 3. Num. 12. P. 494, 498.

V. 457. *But make their best Advantages*

Of others Quarrels, like the Swifs.]

Mr. *Osborne* (See *Traditional Memoirs of the Reign of King James*) calls the *Swifs* the *Cudgels* with which all the rest of Mankind beat one another. And there is a remarkable Instance of their refusing to fight without Pay, in the History of *Henry IV. of France*, translated from the *French* by Mr. *Howell*, P. 118.

V. 597. *That in the Morning he might free,*

Or bind them over for his Fee.

Dr. *Garth* seems to have had these Lines in View in his Description of a Lawyer, who, I suppose, lived in his own Time:

*Nigh lives Vigellus, one reputed long
For Strength of Lungs, and Pliancy of Tongue:
For Fees to any Form he moulds his Cause,
The worst has Merits, and the best has Flaws:
Five Guineas make a Criminal to To-day,
And ten To-morrow wipe the Stain away.*

Dispensary, Canto iv.

V. 782. *For which you've earn'd, here 'tis, your Fee.*]

Barten Holiday (See *Marriage of the Arts*, Act ii. Sc. v.) remarks, "That a Man may as well open an Oyster without a Knife, as a Lawyer's Mouth without a Fee, (meaning such a Lawyer as is here characterized); but, if he were half dead, that would (like strong Water to a dying Man) make him gape, tho' he could not speak." And Sir *Roger L'Estrange* observes, (*Fables*, Part i. Fab. 298.) "That in *Forma Pauperis* is no good Lawyer's Latin."

The LADY's Answer to the KNIGHT.

V. 59. **N**OR can those false *Saint Martin's Beads*,
Which on our Lips you lay for Reds, &c.]

I am told, that at *Rockelle*, not far from *Saint Martin's*, there is a Sort of red Stones, called *Saint Martin's Beads*. M. B.

V. 135.

V. 135. *And though some say, the Parents Claims
To make love in their Children's Names.]*

Vid. Terentii Andr. Act i. Sc. v. 18, 19, 20. The Russians follow this Method, giving their Children but short Warning, and they must not refuse their Parents Choice. Present State of Russia, in a Letter to a Friend at London, 1671, P. 35.

V. 144. *But sell and prostitute for Money.]*

"A Parent (says the *Spectator*, Vol. 6. No. 437.] who forces a Child of a liberal and ingenuous Spirit into the Arms of a Clown or Blockhead, obliges her to a Crime too odious for a Name: — it is, in a Degree, the unnatural Conjunction of rational and brutal Beings." See more, Vol. 7. No. 533.

V. 225. *How fair and sweet the planted Rose.]*

This, and the nine following Verses, are the finest Imitation in the whole Poem: They have the Softness of *Catullus's* famous Stanza, *Carm. Nuptial.* 63, 39, &c.

Us Flos in septis secretus nascitur Hortis.

And the Sense of the following Stanza in *Horace, Carm. Lib. iv. Od. iv. 33, &c.*

Doctrina sed Vim promouet instam,

Relique Cultus Peiora roborant;

Uicunque defecere Mores,

Dedecorant bene nata Culpe.

The last Couplet but one shews that *Butler* had read the *Paradise Lost* with Pleasure.

This small Group of Verses is one of the finest Pieces of Wit that can well be conceived.

Few Authors, in their Imitations, come up to the Originals; and yet, to be truly quit of *Plagiarism*, they ought not to borrow any Thing without improving it: That is the Standard that *Milton* lays down.

But our Author is bound to no such Rules: His Imitations are, indeed, a *Ridicule* upon these fine Passages, or, at least, a *Parody*; and, yet, he often reaches all the Harmony and Beauty of them. The Poetry is altogether of his own creating, and far from a servile Copying. M. B.

